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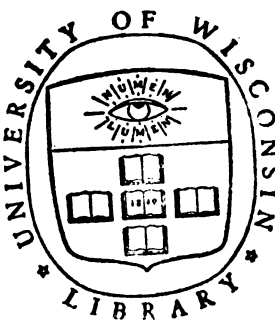

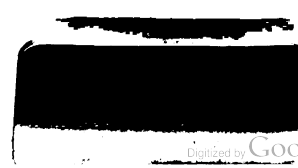

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MEMOIRS

OF

MRS. ELIZABETH FRY.

INCLUDING A

HISTORY OF HER LABORS IN PROMOTING THE REFORMATION OF FEMALE PRISONERS, AND THE IMPROVEMENT OF BRITISH SEAMEN.

BY THE

REV. THOMAS TIMPSON,

HONORARY SECRETARY TO THE BRITISH AND FOREIGN SAILOR'S SOCIETY, AND AUTHOR OF THE "COMPANION TO THE BIBLE," "THE ANGELS OF GOD," BRITISH FEMALE BIOGRAPHY, ETC.

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TO

JOSEPH FRY, ESQ.

AND

To all the Members of the Family

OF

THE LATE MRS. FRY,

THIS VOLUME,

AS A MEMORIAL OF HIGH VENERATION

FOR THE

EXTRAORDINARY CHARACTER OF THAT AMIABLE CHRISTIAN

PHILANTHROPIST,

AND OF CO-OPERATION WITH HER IN HER

BENEVOLENT LABORS

TO BENEFIT BRITISH SEAMEN,

IS DEDICATED,

WITH UNFEIGNED ESTEEM AND RESPECT,

BY

THE AUTHOR.

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PREFACE.

Mrs. Fry's extraordinary character, and unparalleled labors in the walks of philanthropy, require a far more extended Memoir than is contained in the present volume. And such a work, it cannot be doubted, will, in due time, be presented to the waiting public, throughout Great Britain and Europe, by some member of her family. For that purpose, there must be in the possession of her friends ample materials, of the most interesting kind; and such a work will be expected, worthy of her well-earned fame, as the "Female Howard!"

Justice demands that it should be here stated, that the family of Mrs. Fry are not in any way responsible for the contents of this volume. It has been prepared without their request; and, until nearly completed, without their knowledge. It is designed by the Author as an Offering of Friendship, a Tribute of Respect and Admiration of that distinguished Lady, by one who had the inexpressible hap-

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piness of being a fellow-laborer with her, in one department of philanthropic service—providing Libraries for the Seamen (with their families) composing the Coast-Guard of the United Kingdom.

That benevolent and noble enterprise was a project worthy of her enlarged mind. And the carrying out of the design into full execution, during the years 1835 and 1836, in much diligent labor and considerable intercourse with her after that work had been completed, on various occasions, afforded the Author abundant means of discovering the truly Christian principles and exalted character of that excellent Lady. He became thus acquainted with many of her plans of benevolence, and with much of her instructive history, as she "went about doing good."

With unfeigned sincerity he can declare that, though he has known many eminent Christian Ladies, whose heaven-born spirit and enlarged benevolence have "adorned the doctrine of God our Saviour," he has never met with, nor ever heard of, any one who appeared to be so highly gifted with the Spirit, or so fully to exemplify the virtues of our Divine Redeemer.

Under this conviction, he was induced to collect various materials, documents, and papers, to form a Memoir of one whom he so sincerely venerated and esteemed. And, learning the hopeless condition of her declining health, he redeemed time from other weighty duties, to complete his preparation of the information collected; which, with various communications from valued friends, and notices already given to the public in various forms, he offers this as a Memorial of Friendship, in honor of one whom he regarded, to

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use the appropriate expression of an estimable Minister of Christ, after having, for many years, known much of Mrs. Fry, as "A RARE SPECIMEN OF RENOVATED AND SANCTIFIED HUMANITY!"

LEWISHAM, *November* 2, 1846.

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MEMOIRS OF MRS. FRY.

CHAPTER I.

THE EARLY LIFE OF MRS. FRY.

Mrs. Fry's pre-eminence—"THE FEMALE HOWARD"—Notices of "HOWARD, the Philanthropist"—General character of Mrs. Fry—Her ancestry—Her birth and education—Her early philanthropy—Her love of the world—Her conversion to God—Her new life as a Christian—Her marriage—Her call to the Christian ministry—Her qualifications—Mr. Gurney's defence of the public ministry of women—Mrs. Fry's first address as a Minister—Her extended ministry—Her labors in Newgate.

AMONG the numerous examples of female excellence, ornaments of Christianity, in Great Britain, pre-eminence, on many accounts, must unquestionably be given to the late Mrs. Fry. She was one of the most distinguished benefactors of our country and of mankind. In her course of usefulness, during the extended period of forty-five years, in public life, she evinced talents and virtues which have elevated her far above all the excellent ladies of our country. Like her Divine Lord and Saviour, to whom she acknowledged herself indebted for every gift and endowment, she "went about doing

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good." And, on account of her extraordinary exhibition of Christian philanthropy, she has commonly been designated "THE FEMALE HOWARD," a compliment paid to her, on a public occasion, by the late eloquent Sir James Mackintosh.

There is no other, whose name is recorded on the pages of history, resembling her in her works of benevolence, except JOHN HOWARD, THE PHILANTHROPIST: that benevolent man, whose statue forms the noblest ornament of the grandest national edifice in the United Kingdom, the Cathedral of St. Paul's in London. And this distinguished honor was conferred upon him on account of his having travelled 42,033 miles, and spent £30,000, in visiting the prisons of our own country and most of the other countries in Europe. But it seems evident that an equal, probably a much larger, sum of money was expended, and as great, or even a greater, number of miles travelled, in visiting, relieving, and instructing prisoners by MRS. FRY!

Many volumes would be necessary to detail all her various methods of benevolence, her innumerable visits of mercy, and her long-continued works of charity,—especially in connexion with the Reformation of Criminals, the Improvement of Prisons, the Abolition of Slavery, the Promotion of Universal Peace, the Advancement of Education, and the furtherance of the Gospel of Christ, by preaching the truth, the distribution of Religious Tracts, and the circulation of the Holy Scriptures. Her labors, though directed chiefly to promote the welfare of

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those in her own country, particularly those in the prisons of the metropolis of Great Britain, were not limited to the United Kingdom,—they were extended to France, to Germany, and to several other countries on the continent of Europe.

A memorial, worthy of her character and fame, will, therefore, we have no doubt, be given, as is due, to the Christian public, from some member of the family in possession of her important journals and papers. Still, since she is now numbered with the "blessed dead who die in the Lord," and we possess a large collection of documents, with considerable personal knowledge regarding many of her benevolent labors, with permission to use the beautiful biographical sketch of her drawn up by her estimable brother, Joseph John Gurney, Esq., we avail ourselves of the present opportunity to present a brief memoir of one so deserving the esteem and admiration of the rising generation of Great Britain.

Mrs. Elizabeth Fry was born in the year 1780; she was the third daughter of the late John Gurney, Esq., of Earlham Hall, near Norwich. The family of Gurney,—now represented by Hudson Gurney, Esq., of Keswick, in Norfolk,—is of ancient and honorable lineage. It is traced up even to the Norman Conquest.

Hugo de Gournay, a Norman Baron, Lord of Gournay and Le Braii, came over with William the Conqueror, and founded the house in England. Among his descendants we find Hugo de Gournay,

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the school companion and friend of Henry I.; Sir John de Gurney, who fought at Lewes and Evesham, and afterwards with Prince Edward in the Holy Land; Sir Mathew de Gurney, frequently mentioned in "Froissart's Chronicles," who assisted at all the great battles of Edward III. and the Black Prince; and Edmund Gurney, who, in the time of Richard II., was a lawyer of great eminence, and Recorder of the city of Norwich. From a younger son of the Gurneys of West Barsham and Harpley, came the family of Gurney, which settled at Keswick, in Norfolk, and embraced the tenets of the Society of Friends. John Gurney, of Keswick, left, with other issue, Richard, his heir, whose son is the present Hudson Gurney, Esq., of Keswick, F.R.S., and Vice-President of the Antiquarian Society; and a second son, John Gurney, of Earlham, Norfolk, who married Catherine, daughter of Daniel Bell, a merchant of London, and left, at his demise, in 1809, four sons and seven daughters. The eldest of the sons, now living, is Samuel Gurney, Esq., of London, and the third daughter was Elizabeth, the subject of this Memoir.

This excellent lady, when very young, lost her mother; and was thus, at an early age, in some measure, left to her own guidance. Yet she was educated with care in the chief branches of useful learning, and in the religious principles of the Society of Friends. "When a child, she was remarkable," as her brother states, "for the strength of her affections, and the vivacity of her mind; and early

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learned the lesson of enhancing the pleasure and happiness, and soothing the cares and sorrows, of all around her. As she grew up, philanthropy became a marked and settled feature in her character, and she took great delight in forming and superintending a school on her father's premises, for the poor children of Earlham and all the surrounding parishes. The effect which her gentle authority and kind instructions produced, in these objects of her care, was indicative of that remarkable gift of influencing others for good, which was so distinguishing a feature in her character in after life."

Miss Elizabeth Gurney thus early, at the age of eighteen, tasted the unspeakable "luxury of doing good," preparing herself for those future works of mercy, of which, at that period, she could have had no idea. It does not appear, however, that this amiable young lady was yet influenced by vital religion, constrained by the love of Christ her Saviour. She had not yet given herself to God. Her brother, therefore, says: "Notwithstanding this and some similar pursuits, she was in no small degree attached to the vain pleasures of the world, and was herself peculiarly attractive to such as were making those pleasures their object. Her dignified, yet lovely person and manners; her cheerful, entertaining conversation; and her melodious voice, were admired by many; and her genuine kindness and sweet temper conciliated the regard even of the more wordly of her friends and

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companions. But," he adds, speaking of her conversion by the word and Spirit of God, "infinitely higher and better things than the follies and vanities of polished life, awaited this interesting and fascinating young person. Her health was materially affected by a complaint which appeared to be of a serious character; and thus the instability of all temporal things became, unexpectedly, matter of personal experience. Soon afterwards, under the searching, yet persuasive ministry of a Friend from America, (the late William Savery,) she became deeply serious. Her affections were now directed into the holiest channel; the love of the world gave way to the love of Christ; and she evinced the reality of the change by becoming a consistent member of the Society of Friends, to which she belonged by birth—adopting the plain dress and simple mode of speech by which that society is distinguished. Such was the way in which she believed it to be her duty to take up her cross—for a sore cross it was to her naturally gay and lively disposition—and to follow that blessed Lord and Saviour whom she was now made willing to confess before men."

Conversion to God by faith in the Gospel of Christ, instead of being unfriendly to happiness, as those ignorant of religion have supposed, rendering a person unfit for the duties and enjoyments of life, is the best preparative for both. Hence Mr. Gurney says of his beloved sister:—

"This change, however, was far indeed from

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disqualifying her for those social endearments which a widowed father and ten beloved brothers and sisters claimed at her hands. On the contrary, she became more than ever the joy and comfort of the home circle, until the year 1800, when at the age of twenty, she married Joseph Fry, of London, and settled in a commodious house, connected with her husband's business, in the heart of that metropolis.

"Here new scenes of interest and duty awaited her. She became the mother of a numerous young family, over whom she exerted the tenderest maternal care. Yet her domestic relations did not prevent her laboring with constant zeal and assiduity for the benefit of her fellow-creatures. The poor found in her an unfailing friend; and numerous indeed were the instances in which cases of distress were first personally examined by her, and afterwards effectually relieved. She was eyes to the blind and feet to the lame, *and the cause which she knew not, she searched out.*"

Mrs. Fry's conversion to God prepared her, not only for the discharge of every religious duty in domestic and social life, but for various public services never before contemplated by her, especially in the higher walks of philanthropy. And it was followed, therefore, by her self-dedication to the Redeemer, as a minister of his glorious Gospel; women being acknowledged in that character and office in the Society of Friends.

Mr. Gurney, therefore, in reference to this act

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of his sister, and to her qualifications for her office as a minister, says:—

"It is well known that in the Society of Friends, women as well as men, are freely allowed, when called of the Lord to the work, to exercise the ministry of the Gospel in meetings for worship. Deeply impressed with a sense of the incomparable value of that grace, of which she was herself so large a partaker, she found it to be her indispensable duty to declare unto others what God had done for her soul, and to invite her fellow-men to come, taste, and see for themselves, how good the Lord is. The sweetness and liveliness of her communications, the clearness and force of her Christian doctrine, and the singular softness, power, and melody of her voice, can never be forgotten by those who have heard her, whether in public or private. Many are the strong men who have been humbled and broken, and many the afflicted ones who have been gladdened and comforted, as they listened to the powerful, yet most touching strains of her ministry: and deeply affecting and solemn has been the effect on all around her, on a vast variety of occasions, when she has felt herself constrained by the Saviour's love, to bend the knee, and pour forth her fervent and eloquent prayers, or her songs of thanksgiving and praise."

This ministry of women in the public preaching of the Gospel is one of the principal peculiarities which distinguishes that religious Society. And it

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is probable that many of our readers will desire some information as to the mode of justification by the Friends, in adopting this peculiarity. This happily we are able to give, not only from their general writings, but from the pen of the brother of Mrs. Fry, Mr. Joseph John Gurney. That learned gentleman, himself a Minister of the Society, states, in his excellent volume of "Observations on the Distinguishing Views and Practices of the Society of Friends":—

"While, by the bulk of the Christian world, the public preaching and praying of women is strictly excluded, and it is even considered indisputable, that their peculiar duties in society, and the offices of the Christian preacher, are absolutely incompatible, Friends believe it right, freely and *equally*, to allow the ministry of both sexes. We conceive, on the one hand, that all true ministry is uttered under the immediate influence of the Spirit of Christ—and since, on the other hand, we confess that the wind bloweth where it listeth—we cannot, reasonably, do otherwise, than make way for the exercise of the gift by those persons of every description, whom the Spirit may direct into the service, and whom the Great Head of the Church may be pleased to appoint as instruments for the performance of his own work.

"Now, that women are often led to proclaim the word of the Lord amongst us—that it is laid upon them as an indispensable duty—that they are, from

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time to time, constrained, under the influence of the Spirit, to rise up in our meetings for worship, in order to instruct, exhort, convince, and console; or to kneel down and address the Most High, as the organs of the assembly; and further, that their services of this description are frequently accompanied with life and power, and greatly tend to the edification of their hearers, are facts, the truth of which long experience has taught us; and which no persons, who are intimately acquainted with our Society will be disposed to deny.

"Nor is there anything either astonishing or novel in this particular direction of the gifts of the Spirit. Nothing astonishing, because there is no respect of persons with God: the soul of the woman, in his sight, is as the soul of the man, and both are alike capable of the extraordinary as well as the general influence of his Spirit. Nothing novel, because, in the sacred record of antiquity, there are found numerous examples of women, as well as of men, who were impelled to speak to others on matters of religion, by the direct and immediate visitations of the Holy Ghost. It was, doubtlessly, under such an influence, that Miriam responded to the song of Moses; that Deborah uttered her psalm of triumph; that Hannah poured forth, in the temple, her acceptable thanksgivings; that Huldah prophesied to King Josiah and his officers; that the aged Anna spake of Christ to all that looked for redemption in Israel; that Elizabeth ad-

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dressed the mother of her Lord; and that Mary sang praises to her God and Saviour. Of the individuals now mentioned, Miriam, Deborah, and Huldah, are expressly called prophetesses.* The wife of Isaiah was a prophetess. We read, also, of false prophetesses—a circumstance which plainly indicates that there were true prophetesses, who were the objects of their imitation, and from whom they were distinguished.†

"Among the early ministers of the Gospel dispensation, particular mention is made of the four daughters of Philip, who prophesied, or *preached*.‡ The same office, probably, devolved, in a very eminent manner, on Priscilla, the wife of Aquila, *to whom all the churches of the Gentiles gave thanks*, and whom Paul expressly calls his 'helper;' or, as in the Greek, his '*fellow-laborer* in Christ.'§ Again, on another occasion, the apostle speaks of the *women* who '*labored* with him in the Gospel.' Phil. iv. 3. In order, however, to establish the point now under consideration, nothing further would be necessary than a reference to the history given, in the book of Acts, of that great day of Pentecost, when the Spirit was so abundantly poured forth on the disciples of the Lord Jesus. It is recorded in that history, that when the men and women were collected

* Isaiah viii. 8. † Ezek. xiii. 17. ‡ Acts xxi. 9; comp. xv. 32, 1 Cor. xiv. 3.

§ Rom. xvi. 3, 4; comp. Greek text of ver. 21, 2 Cor. viii. 23, Phil. ii. 24, 1 Thess. iii. 2.

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together, to the number of about one hundred and twenty, they were *all* filled with the Holy Ghost, and spake as the Spirit gave them utterance. Acts i. 14, 15; ii. 1—4. Here we have the declaration of a plain and indisputable fact; and that fact is of the more importance because of its agreement with the prediction of the prophet Joel. It was expressly provided and ordained, as is amply proved by that celebrated prediction, that in the last days, or under the last dispensation, the Spirit should be poured forth 'upon all flesh'—that no distinction should, in this respect, be made between the male and the female—that the *daughters* as well as the sons, the *handmaidens* as well as the servants, should receive the heavenly gift, and *prophesy*."

Having referred to the objections drawn from the language of the apostle requiring women "*to keep silence in the churches*," and that he "*suffers not a woman to teach*." 1 Cor. xiv. 34, 35; 1 Tim. ii. 8—13. Mr. Gurney says, "Now, on the comparison of these injunctions with the other passages of Scripture already cited, and especially with the prophecy of Joel, and the history of its fulfilment, the interpreter of the Sacred Volume appears to be driven into one of two decisions: the first, that the apostles and prophets, whose works must be ultimately traced to the same Divine Author, have contradicted one another; and this on a point of considerable practical importance; the second, that the public speaking of women so positively forbidden

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by Paul, was not that description of speaking which was prompted by the immediate impulses of the Holy Spirit."*

Mrs. Fry, holding these sentiments, and feeling her mind excited to seek the spiritual welfare of others, regarded it as her duty thus to glorify God. The immediate occasion of her entering on the great work of the Christian ministry was the loss of her venerated father in the year 1809; and it was among the assembly at his funeral, that her first exercise as a teacher of men took place in public. Those who were present at that solemnity were greatly affected and edified by her impressive testimony to "the truth as it is in Jesus." Her superior endowments being discerned by all, she was soon after fully recognized as a minister in the Society.

Mr. Gurney's accuracy, in his description of Mrs. Fry's talents and ministry, none will dispute, especially among those who knew her. But it is very difficult to convey an adequate impression of the ministerial qualifications of that gifted lady: they could be fully understood only by those who enjoyed the privilege of hearing her public addresses and her solemn prayers.

Mrs. Fry, constrained by love to her Redeemer, was zealous in the exercise of her talents as a minister of Christ: but it may well be expected, that one possessing gifts so singular, and so adapted for

* "Distinguishing Views and Practices of the Society of Friends," p. 266—270.

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usefulness among men, with a heart so enlarged by love to God and benevolence to mankind, would be called far beyond her own immediate circle for their exercise. Her brother, therefore, remarks, that her ministerial "services were not confined to the particular meeting which she was accustomed to attend. Often was she engaged in Gospel missions, to other parts of England, and subsequently, to a large extent, in Scotland, Ireland, and on the Continent of Europe. Wherever she went, warm was the welcome which awaited her, not only from the members of her own Society, but from all of every name and class, who knew how to appreciate what is excellent, and whose souls were athirst for the waters of life."

There seems every reason to believe that many will have reason to bless God in time and throughout eternity, for her faithful testimony to the Gospel of Christ, not only in the religious meetings of the Friends, and in other assemblies before whom Divine Providence called her to testify the grace of God her Saviour, but among the wretched prisoners of Newgate, the principal gaol in the city of London.

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CHAPTER II.

MRS. FRY'S LABORS FOR THE REFORMATION OF FEMALE PRISONERS IN NEWGATE.

Mrs. Fry's missions—She visits hospitals and prisons—Her visits to Newgate—State of that prison—Her first visit—State of prisons in England—Mrs. Fry's devotion to Newgate—State of the prisoners—She proposes a school—She obtains the sanction of the Sheriffs—Commences the school—Objections against it—She obtains a Ladies' Committee—Her systematic plans—She engages a matron—Visit of the Sheriffs to Newgate—She obtains work for the prisoners—Mrs Fry's rules agreed to by the prisoners—The Lord Mayor, Sheriffs, and Aldermen, meet Mrs. Fry—Their astonishment at the reform—Violation of rules—Improvement of prisoners—Provision for convicts—Testimony of the Grand Jury—Mrs. Fry visits the prisons in England and Scotland—Her letter to the Prison-Discipline Society—Her aid to the Nightly Shelter—Testimony of Mr. Highmore—Of Sir J. Mackintosh—Mrs. Fry's example felt in Geneva and Sweden—Her ministry in Newgate—Article in the "Christian's Magazine"—PATRONAGE SOCIETY—Mrs. Fry aided by Government—She visits the prisons in Ireland.

MRS. FRY'S name is embalmed in the memory of thousands; and her character will be held in the highest estimation by the British public down to the end of time, chiefly on account of her laborious, self-denying, religious philanthropy. This was truly extraordinary: and her imperishable honor in this respect, is believed to have originated in heartfelt piety towards God, and to have arisen out

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of her office, as a minister of the Gospel of Jesus Christ. It was in this character that she was called forth, as we have seen, sometimes to distant parts of the United Kingdom, and even beyond the shores of England, to edify the various assemblies of her own people, the Society of Friends.

Mr. Gurney remarks, therefore, concerning his sister: "While engaged in such missions, as well as at other times, she found abundant opportunities of putting forth her energies in the subordinate, yet highly important character of a Christian philanthropist. She visited hospitals, prisons, and lunatic asylums; and often addressed the inmates of these and other institutions, in a manner which was most remarkably adapted to the state of her hearers. Well did she know, in dependence on Divine influence, how to find her way to the heart and understanding of the child at school, the sufferer on a sick bed, the corrupt and hardened criminal, and even the wild and wandering maniac; and thousands, both in her native land, and in foreign countries, have risen up around her and 'called her blessed in the name of the Lord.'

"The leading object, however, of her benevolent exertions was the amelioration of prisons. Her long and persevering attention to this object, which continued to be dear to her until her end came, commenced with a circumstance which is already well known to the public, both at home and abroad. At an early period of her life in London, she was informed of the terrible condition of the female

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prisoners in Newgate. The part of the prison allotted to them was a scene of the wildest disorder. Swearing, drinking, gambling, and fighting, were their only employments; filth and corruption prevailed on every side. Notwithstanding the warnings of the turnkeys, that her purse and watch, and even her life, would be endangered, she resolved to go in without any protection, and to face this disorganized multitude. After being locked up with them, she addressed them with her usual dignity, power and gentleness; soon calmed their fury, and fixed their attention; and then proposed to them a variety of rules for the regulation of their conduct, to which, after her kind and lucid explanations, they all gave a hearty consent. Her visits were repeated again and again; and, with the assistance of a committee of ladies, which she had formed for the purpose, she soon brought her rules to bear upon the poor degraded criminals. Within a very short time the whole scene was marvellously changed. Like the maniac of Genessaret, from whom the legion of devils had been cast out, these once wild and wretched creatures were seen neatly clothed, busily employed, arranged under the care of monitors, with a matron at the head of them, and, comparatively speaking, in *their right mind.*

"Every morning they were assembled in one of the wards of the prison, when a chapter of Scripture was read aloud in their hearing, either by the matron, or by one of the visiting ladies."

Some further matters of detail on this subject,

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besides what is here given by Mr. Gurney, seem desirable concerning the origin, progress, and results of this good work of Mrs. Fry, in favor of the wretched inmates of prisons. Happily, we have this information published by Mrs. Fry and her amiable colleagues, the Committee of Ladies for Visiting and Improving Females in Prison, in a "Sketch of the Origin and Results of the Ladies' Prison Association." From that interesting volume we learn, that it was "in the year 1813, in consequence of the representations of several individuals of the Society of Friends, Mrs. Joseph Fry first visited the Prison of Newgate." The state of that prison was found to be most deplorable, as thus described:—

"In two wards and two cells, comprising about one hundred and ninety superficial square yards, three hundred females were at that time confined —those who had not been tried, and who are, therefore, by our laws presumed innocent—those who had been convicted, whatever might have been the magnitude of their offence (even though they had received sentence of death) were associated together without distinction or classification." "Here they saw their friends," says Sir T. F. Buxton, "and kept their multitudes of children; and they had no other place for cooking, washing, and sleeping. They slept on the floor, at times one hundred and twenty in one ward, without so much as a mat for bedding, and many of them were nearly naked. She saw them openly drinking spirits, and her ears

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were offended by the most terrible imprecations. Everything was filthy to excess, and the smell was quite disgusting. In short, in giving me this account, she (Mrs. Fry) repeatedly said, 'All I tell thee is a faint picture of the reality; the filth, the closeness of the rooms, the ferocious manners and expressions of the women towards each other, and the abandoned wickedness which everything bespoke, are quite indescribable.'"

Mrs. Fry had formed the resolution of entering upon this work of mercy, ignorant indeed of very much of the depravity and loathsomeness which she found in the place. The Governor of Newgate endeavored to dissuade her from visiting this abode of iniquity and shame, which he himself scarcely dared to enter, even when attended by an officer as a guard against molestation. She remained, however, firm in her benevolent purpose, believing it to be the call of God to fulfil this duty. He advised her not to carry her watch or her purse with her; but Mrs. Fry replied, "I thank thee; I am not afraid; I don't think I shall lose anything." She was shown into an apartment which contained about one hundred and sixty of those unhappy women, who gazed on her as she entered, with amazement. But the pure and tranquil expression of her countenance had more than a magic influence, and speedily softened their ferocity. They heard her voice, and listened to her with attention. "You seem unhappy," said Mrs. Fry to the prisoners; "you are in want of clothes: would you be pleased if some one

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were to come and relieve your misery?" "Certainly," they replied; "but nobody cares for us, and where can we expect to find a friend?" "I am come with a wish to serve you," she resumed, "and I think, if you second my endeavors, I may be of use to you." She then spoke to them the language of peace, and afforded a glimmering of hope. She avoided touching on their crimes; and made them understand that she came not to judge and condemn. When she was about to depart, the women thronged around her, as if to detain her. "You will never come again," said they. "I will come again," was her benevolent reply; and she kept her word. "At that time," Mr. Buxton states, "she clothed many of the children, and some of the women, and read to them some passages in the Bible; and the willing and grateful manner, with which, even then, they attended to her admonitions, left upon her mind a strong desire to do more for their advantage, and a conviction that much might be done. Circumstances, however, rendered any efforts on her part impossible, for the long period of three years.

"About Christmas, 1816, she resumed her visits, and she found that many, and very essential improvements had been made by the Goal Committee; especially the females were less crowded, as they occupied, in addition to their former rooms, the state apartments, consisting of six wards and three cells, and the yard attached to them: they were provided with mats, and two gratings were erected to prevent close communication between prisoners

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and their visitors: with all these improvements, however, the prison was a dreadful scene."

Mrs. Fry appears to have determined on her systematic visits to Newgate from the reports of those gentlemen who originated the "Society for the Improvement of Prison Discipline." This was formed in 1815, chiefly by the benevolent exertions of the late Sir Thomas Fowell Buxton, Bart., then Mr. Buxton, brother-in-law of Mrs. Fry. From a further report of that useful society, it appeared that "out of 518 prisons in the United Kingdom, to which 107,000 persons were committed in the year 1818, there were only 23 prisons in which the inmates were classed according to Act of Parliament; 59 had no separation between male and female prisoners; 136 had only one division for that purpose; and 68 had only two divisions. In 445 prisons no work of any description had been provided; in 73 some work, yet exceedingly small, had been done. Many goals were incommodious and unhealthy; and in 100 goals, stated to be capable of containing only 8,546 prisoners, there were, at one time, 13,057 persons in confinement."

Mr. Buxton narrates the origin of Mrs. Fry's labors in Newgate, in his "Inquiry concerning Prisons," published in 1818; and gives the following detailed account of it:—"She found, she believes, all the women playing at cards, or reading improper books, or begging at the gratings, or fighting for the division of the money thus acquired, or engaged in the mysteries of fortune-telling; for then there was

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amongst them one who could look into futurity, and the rest, who believed nothing else, were eager and implicit believers in the truth of her divinations.

"Want of employment was the subject of their continual lamentation. They complained that they were compelled to be idle, and that, having nothing else to do, they were obliged to pass away the time in doing wrong. I cannot better describe their state than in the words of Mrs. Fry:—'I soon found that nothing could be done, or was worth attempting for the reformation of the women, without constant employment; as it was, those who were idle were confirmed in idleness, and those who were disposed to be industrious lost their good habits. In short, they went there to have the work of corruption completed; and subsequent examination has discovered to me the cases of many, who, before this period, had come to Newgate almost innocent, and who left it depraved and profligate in the last degree!'

"As at that period there was not any hope of procuring proper employment for the women, the exertions were originally confined to about thirty children, who, surrounded by everything that could contaminate the mind and destroy the morals, appeared at the same time to suffer greatly in bodily health from the pestilential state of the atmosphere, and the want of proper food, clothing, and exercise.

"A few of these children had been committed for offences, but the greater part were under seven years of age; and according to the rules of the

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prison admitted to be with the convicts; abandoned as their parents were, it was still hoped they would be found alive to the feelings of natural affection. At her second visit she requested to be admitted alone in the wards, and was locked up with the women, without any turnkey, for several hours. On this occasion she mentioned to those who had families, how grievous and deplorable she considered the situation of their offspring, and her desire to concur with them in establishing a school for them, a proposal which was received, even by the most hardened, with tears of joy. They said they knew too well the misery of sin to wish to have their children brought up in it; that they were ready to do anything which she might direct: for it was horrible, even to them, to hear their infants utter oaths and filthy expressions amongst the first words they learned to articulate. She desired them maturely to consider the plan; for that she would not undertake it without their full and steady co-operation: but that if they were determined to persevere in doing their part, she would do hers, and that the first step would be to appoint a governess. This she left entirely to them; and they were to consider who was the most proper person for that appointment.

"Consideration served only to confirm their desire for the instruction of their children. At her next visit they had selected a young woman as school-mistress; and her conduct does credit to their

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discernment; for she has behaved throughout with signal propriety, and has in no instance been known to transgress any rule. The elder women repeated their promises of entire obedience, if the trial might but be made; and several of the younger came to her and entreated to be admitted to the intended school, expressing how thankful they should be for any chance of reformation.

"Having thus obtained the consent of the females, Mrs. Fry's next object was to secure the concurrence of the governor. She went to his house, and there met both the sheriffs (Messrs. Bridges and Kirby) and the ordinary. She told them her views, which they received with the most cordial approbation; but, at the same time, unreservedly confessed their apprehensions that her labors would be fruitless. At her next interview they stated that they had thoroughly examined the prison, and were sorry to say they could not find any vacant spot suitable for her purpose, and, therefore, feared the design must be relinquished. Conclusive as this intelligence appeared, her heart was then too deeply engaged in the work, and her judgment too entirely convinced of its importance, to allow her to resign it while one possibility of success remained. She again requested to be admitted alone amongst the women, that she might see for herself; and if her search then failed, she should be content to abandon her project. She soon discovered a cell which was unused, and this cell is the present school-room.

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Upon this she returned to the sheriffs, who told her she might take it if she liked, and try her benevolent, but almost hopeless, experiment.

"The next day she commenced the school, in company with a young lady, who then visited a prison for the first time, and who since gave me a very interesting description of her feelings upon the occasion. The railing was crowded with half-naked women, struggling together for the front situations with the most boisterous violence, and begging with the utmost vociferation. She felt as if she was going into a den of wild beasts, and she well recollects quite shuddering when the door closed upon her, and she was locked in with such a herd of novel and desperate companions. This day, however, the school surpassed their most sanguine expectations: their only pain arose from the numerous and pressing applications made by young women who longed to be taught and employed. The narrownes of the room rendered it impossible to yield to these requests, whilst a denial seemed a sentence of destruction, excluding every hope, and almost every possibility of reformation.

"These ladies, with some others, continued laboring together for some time, and the school became their daily occupation; but their visits brought them so acquainted with the dissipation and gross licentiousness prevalent in the prison, arising, as they conceived, partly from want of certain regulations, but principally from want of work, that they could not but feel earnest and increasing solicitude

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to extend their institution, and to comprehend within its range the tried prisoners. This desire was confirmed by the solicitations of the women themselves, who entreated that they might not be excluded. Their zeal for improvement, and their assurances of good behavior were powerful motives, and they tempted these ladies to project a school for the employment of the tried women, for teaching them to read and to work.

"When this intention was mentioned to the friends of these ladies, it appeared at first so visionary and unpromising, that it met with very slender encouragement. They were told that the certain consequence of introducing work would be, that it would be stolen; that, though such an experiment might be reasonable enough, if made in the country, among women who had been accustomed to hard labor, yet it was quite destitute of hope, when tried upon those who had been so long habituated to vice and idleness. It was strongly represented that their materials were of the very worst description; that a regular London female thief, who had passed through every stage and scene of guilt, who had spent her youth in prostitution, and her maturer age in theft and knavery, whose every friend and connexion are accomplices and criminal associates, is of all characters the most irreclaimable.

"Novelty, indeed, might for a time engage their attention, and produce a transient observance of the rules of the school: but this novelty could not last for ever. The time would come when employment

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would be irksome; subordination would irritate their unruly feelings; deep-rooted habits, modes of thinking and of acting imbibed in their cradles, and confirmed in the whole tenor of their lives, would resume their ascendancy; violent passions would again burst out, and the first offence that was given, would annihilate the control of their powerless and self-appointed mistresses. In short, it was predicted, and by many, too, whose wisdom and benevolence added weight to their opinions, that those who had set at defiance the law of the land, with all its terrors, would very speedily revolt from an authority which had nothing to enforce it, and nothing more to recommend it than its simplicity and gentleness. That these ladies were enabled to resist the cogency of these reasons, and to embark and to persevere in so forlorn and desperate an enterprise, in despite of many a warning without, and many an apprehension within, is not the least remarkable circumstance in their proceedings; but intercourse with the prisoners had inspired them with a confidence which was not easily to be shaken; and feeling that their design was intended for the good and the happiness of others, they trusted that it would receive the guidance and protection of HIM who often is pleased to accomplish the highest purposes by the most feeble instruments.

"With these impressions, they had the boldness to declare that if a committee could be found, who would share the labor, and a matron who would engage never to leave the prison, day nor night,

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they would undertake to try the experiment; that is, they would find employment for the women, procure the necessary money, till the city could be induced to relieve them from the expense, and be answerable for the safety of the property committed into the hands of the prisoners.

"This committee immediately presented itself; it consisted of the wife of a clergyman (Mrs. Anglezark), and eleven members of the Society of Friends. They professed their willingness to suspend every other engagement and avocation, and to devote themselves to Newgate; and, in truth, they have performed their promise. With no interval of relaxation, and with but few intermissions from the call of other and more imperious duties, they have lived amongst the prisoners. At first every day in the week, and every hour in the day, some of them were to be found at their post, joining in the employment, or engaged in the instructing of their pupils; and at this very period, when the necessity of such close attendance is much abated, the matron assures me, that with only one short exception, she does not recollect the day on which some of the ladies have not visited the prison; that very often they have been with her by the time the prisoners were dressed; have spent the whole day with them, sharing her meals, or passing on without any; and have only left the school long after the close of day.

"Having provided the committtee, the next requisite was a matron. It so happened, that a gentleman who knew nothing of the objects in con-

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temptation, called upon one of the committee, to ask her assistance in procuring a situation for a respectable elderly woman, whom he had long known. She was in every way competent to the office of matron, was willing to undertake it, and has discharged its duties with exemplary fidelity.

"It became then necessary to apply to those in authority, by whose patronage and agency alone the design could be accomplished. Mr. Cotton, the Ordinary, and Mr. Newman, the Governor, were invited to meet Mrs. Fry at her husband's house. She represented to them fully her views, and the plans she proposed to adopt—the difficulties with which she saw herself surrounded; but, with these, her sense of the importance of the object, and her confidence in superior guidance. Mr. Cotton fairly told her, that this, like many other useful and benevolent designs for the improvement of Newgate, would inevitably fail. Mr. Newman bade her not to despair; but he has since confessed, that when he came to reflect upon the subject, and especially upon the character of the prisoners, he could not see even the possibility of success. Both however promised their warmest co-operation.

"She next had an interview with Mr. Bridges, the Sheriff; and, having communicated to him her intentions, told him that they could not be carried into execution without the cordial support of himself and his colleague, or without the approbation of the city magistrates; from whom she asked nothing more at this time, than a salary for the

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matron, a comfortable room for her, and one for the committee. He expressed the most kind disposition to assist her, but told her, that his concurrence, or that of the city, would avail her but little—the concurrence of the women themselves was indispensable; and that it was in vain to expect that such untamed and turbulent spirits would submit to the regulations of a woman, armed with no legal authority, and unable to inflict any punishment. She replied,—'Let the experiment be tried; let the women be assembled in your presence, and if they will not consent to the strict observance of our rules, let the project be dropped.' On the following Sunday, the two Sheriffs, with Mr. Cotton and Mr. Newman, met the ladies at Newgate. Upwards of seventy women were collected together. One of the committee explained their views to them; she told them, that the only practicable mode of accomplishing an object, so interesting to her, and so important to them, was by the establishment of certain rules.

"They were then asked, if they were willing to abide by the rules which it might be advisable to establish, and each gave the most positive assurances of her determination to obey them in all points. Having succeeded so far, the next business was to provide employment. It struck one of the ladies that Botany Bay might be supplied with stockings, and indeed all articles of clothing, of the prisoners. She, therefore, called upon Messrs. Richard Dixon and Co., of Fenchurch-street, and

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candidly told them, that she was desirous of depriving them of this branch of their trade; and, stating her views, begged their advice. They said at once, that they would not in any way obstruct such laudable designs, and that no further trouble need be taken to provide work, for they would engage to do it.

"Nothing now remained but to prepare the room; and this difficulty was obviated, by the Sheriffs sending their carpenters. The former laundry speedily underwent the necessary alterations—was cleaned and whitewashed—and in a very few days the Ladies' Committee assembled in it all the tried female prisoners. One of the ladies began by telling them the comforts derived from industry and sobriety, the pleasure and the profit of doing right, and contrasted the happiness and peace of those who are dedicated to a course of virtue and religion, with that experienced in their former life, and its present consequences; and describing their awful guilt in the sight of God, appealed to themselves, whether its wages, even here, were not utter misery and ruin. She then dwelt upon the motives which had brought the ladies into Newgate; they had left their homes and their families, to mingle amongst those from whom all others fled; animated by an ardent and affectionate desire to rescue their fellow-creatures from evil, and to impart to them that knowledge which they, from their education and circumstances, had been so happy as to receive.

"She then told them, that the ladies did not

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come with any absolute and authoritative pretensions; that it was not intended they should command, and the prisoners obey; but that it was to be understood all were to act in concert; that not a rule should be made, a monitor appointed, without their full and unanimous concurrence; that for this purpose, each of the rules should be read and put to the vote; and she invited those who might feel any disinclination to any particular, freely to state their opinion. The following were then read:—

RULES.

"1. That a matron be appointed for the general superintendence of the women.

"2. That the women be engaged in needlework, knitting, or any other suitable employment.

"3. That there be no begging, swearing, gaming, card playing, quarrelling, or immoral conversation. That all novels, plays, and other improper books be excluded; and that all bad words be avoided: and any default in these particulars be reported to the matron.

"4. That there be a yard-keeper, chosen from among the women, to inform them when their friends come; to see that they leave their work with a monitor when they go to the grating, and that they do not spend any time there, except with their friends. If any woman be found disobedient in these respects, the yard keeper is to report the same to the matron.

"5. That the women be divided into classes of

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not more than twelve; and that a monitor be appointed to each class.

"6. That monitors be chosen from among the most orderly of the women that can read, to superintend the work and conduct of the others.

"7. That the monitors not only overlook the women in their own classes, but if they observe any others disobeying the rules, that they inform the monitor of the class to which such persons belong, who is immediately to report to the matron, and the deviations to be set down on a slate.

"8. That any monitor breaking the rules shall be dismissed from her office, and the most suitable in the class selected to take her place.

"9. That the monitors be particularly careful to see that the women come with clean hands and face to their work, and that they are quiet during their employment.

"10. That at the ringing of the bell, at nine o'clock in the morning, the women collect in the work-room to hear a portion of Scripture read by one of the visitors or the matron; and that the monitors afterwards conduct the classes from thence to their respective wards in an orderly manner.

"11. That the women be again collected for the reading, at six o'clock in the evening, when the work shall be given in charge to the matron by the monitors.

"12. That the matron keep an exact account of the work done by the women, and of their conduct.

"And, as each of these was proposed, every

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hand was held up in testimony of their approbation.

"In the same manner, and with the same formalities, each of the monitors was proposed, and all were unanimously approved.

"When this business was concluded, one of the visitors read aloud the fifteenth chapter of St. Luke —the parable of the 'Prodigal Son' seeming peculiarly applicable to the state of the audience. After a period of silence, according to the custom of the Society of Friends, the monitors, with their classes, withdrew to their respective wards in the most orderly manner.

"During the first month, the ladies were anxious that the attempt should be secret, that it might meet with no interruption; at the end of that time, as the experiment had been tried, and had exceeded even their expectations, it was deemed expedient to apply to the Corporation of London. It was considered, that the school would be more permanent, if it were made a part of the prison system of the city, than if it merely depended on individuals. In consequence, a short letter, descriptive of the progress already made, was written to the Sheriffs. The next day an answer was received, proposing a meeting with the ladies at Newgate.

"In compliance with the appointment, the Lord Mayor, the Sheriffs, and several of the Aldermen attended. The prisoners were assembled together; and it being requested that no alteration in their usual practice might take place, one of the ladies read a chapter in the Bible, and then the females

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proceeded to their various avocations. Their attention during the time of reading, their orderly and sober deportment, their decent dress, the absence of everything like tumult, noise, or contention, the obedience, and the respect shown by them, and the cheerfulness visible in their countenances and manners, conspired to excite the astonishment and admiration of their visitors.

"Many of those knew Newgate, had visited it a few months before, and had not forgotten the painful impressions made by a scene, exhibiting perhaps, the very utmost limits of misery and guilt. They now saw, what, without exaggeration, may be called a transformation. Riot, licentiousness, and filth exchanged for order, sobriety, and comparative neatness in the chamber, the apparel, and persons of the prisoners. They saw no more an assemblage of abandoned and shameless creatures, half naked and half drunk, rather demanding than requesting charity. The prison no more resounded with obscenity, and imprecations, and licentious songs; and to use the coarse, but the just expression of one who knew the prison well, 'this hell upon earth' exhibited the appearance of an industrious manufactory, or a well regulated family.

"The magistrates, to evince their sense of the importance of the alterations which had been effected, immediately adopted the whole plan as a part of the system of Newgate, empowered the ladies to punish the refractory by a short confinement, undertook part of the expense of the matron,

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and loaded the ladies with thanks and benedictions.

"About six months after the establishment of the school for the children, and the manufactory for the tried side, the Committee received a most urgent petition from the untried, entreating that the same might be done amongst them, and promising strict obedience. In consequence, the ladies made arrangements, proposed the same rules, and admitted, in the same manner as on the other side, the prisoners to participate in their formation. The experiment has here answered, but not to the same extent. They have had difficulty in procuring a sufficiency of work, the prisoners are not so disposed to labor, flattering themselves with the prospect of speedy release; besides, they are necessarily engaged, in some degree, in preparations for their trial. The result of the observation of the ladies has been, that where the prisoners, from whatever cause, did no work, they derived little, if any moral advantage; where they did some work, they received some benefit; and where they were fully engaged, they were really and essentially improved.

"A year is now elapsed since the operation in Newgate began, and those most competent to judge, the late Lord Mayor and the present, the late Governor and the present, various Grand Juries, the chairman of the Police Committee, the Ordinary, and the officers of the prison, have all declared their satisfaction, mixed with astonishment, at the alteration which has taken place in the conduct of the females.

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"It is true, and the Ladies' Committee are anxious that it should not be concealed, that some of the rules have been occasionally broken; spirits they fear, have more than once been introduced; and it was discovered at one period, when many of the ladies were absent, that card-playing had been resumed. But, though truth compels them to acknowledge these deviations, they have been of a very limited extent. I could find but one lady who had heard an oath, and there had not been above half a dozen instances of intoxication; and the ladies feel justified in stating, that the rules have generally been observed. The ladies themselves have been treated with uniform respect and gratitude. They have reason to rejoice in the improved conduct, and, and as they trust, in the confirmed moral habits of the prisoners. Several have received the rudiments of education, and have learned, for the first time, the truths of the Christian religion. Many have left the prison, who are now filling their stations in life uprightly and respectably. Only one, discharged from the prison, has been again committed for a transgression of the law.

"In the infirmary I saw a woman, who was represented as near her end. She spoke very feelingly of the ladies; adding, 'All the comforts around me, and all the consolation of my mind, are owing to them.'

"With respect to gaming, I must mention an anecdote, which displays the efficacy of the system pursued. A session had just closed; many of the

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former prisoners were sent away, and many new ones were received. A report was circulated that gaming was still practiced in the prison : one of the ladies went there alone, and assembled the prisoners together; she told them what she had heard, and that she feared it was true ; she dwelt upon the sin of gaming, its evil effects upon their minds, the interruption it gave, and the distaste it excited to labor; and she concluded by telling them, how much the belief of the report had grieved her, and gratified she should be, if, either from consideration for themselves, or kindness to her, they should be disposed to relinquish the practice. Soon after she retired to the 'Ladies' room,' one of the prisoners came to her, and expressed in a manner which indicated real feeling, her sorrow for having broken the rules of so kind a friend, and gave her a pack of cards: four others did the same. Having burnt the cards in their presence, she felt bound to remunerate them for their value, and to mark her sense of their ready obedience by some small present. A few days afterwards she called the first to her, and telling her intention, produced a neat muslin handkerchief. To her surprise the girl looked disappointed; and, on being asked the reason, confessed, she had hoped that Mrs. Fry would have given her a Bible, with her own name written in it, which she should value beyond anything else, and always keep and read. Such a request, made in such a manner, could not be refused; and the lady assures me, that she never gave a Bible in her life

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which was received with so much interest and satisfaction, or one which she thinks more likely to do good. It is remarkable, that this girl, from her conduct in her preceding prison, and in court, came to Newgate with the worst of characters: she has read her Bible with tolerable regularity, and has evinced much propriety of conduct; and great hopes are entertained of her permanent improvement.

"In addition to the encouragement received by the ladies from the conduct of their pupils, both within and without the prison, they have the satisfaction of hearing other and important testimonies. The Governor, the Matron, and the Chaplain of the Penitentiary at Milbank (in Westminster), assures me, that the females who came from Newgate were far more correct and decent than those who were sent from any other prison. The manner in which these asked after the welfare and health of the Ladies' Committee was highly interesting. I can truly say, I never heard more minute or more affectionate inquiries, or more grateful acknowledgments. The answer of one struck me much, but more from the manner than the language. Mentioning the name of one of the ladies, I asked if she had done them any good? The reply was, 'God bless her, and the day she came to Newgate, she has done us all good, and we have, and shall always have, reason to bless her.'

"This prisoner had been in Newgate previously, as well as subsequently, to the introduction of the Ladies' Committee, and she gave me a striking pic-

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ture of the contrast between the two periods. At the first, the filth and smell were so intolerable, as immediately to affect her health. There was no employment but gaming, drinking, obscene songs, books, and conversation. Her friends, who happened to be respectable, were entirely excluded; they dared not enter the prison. Her mother had indeed made the attempt, but her shawl had been openly snatched from her, and she could not recover it. Men, generally thieves, connected with the women, were admitted there without any restraint, and very often slept there; but when the ladies came, all this was altered, and the women soon seemed as much changed in mind, as they were in their practices.

"The effect wrought by the advice and admonitions of the ladies, may, perhaps, be evinced more forcibly by a single and slight occurrence, than by any description. It was a practice of immemorial usage for convicts, on the night preceding their departure for Botany Bay, to pull down and to break everything breakable within their part of the prison: and to go off shouting, with the most hardened effrontery. When the period approached for a late clearance, every one connected with the prison dreaded this night of disturbance and devastation. To the surprise of the oldest turnkey, no noise was heard, not a window was intentionally broken. They took an affectionate leave of their companions, and expressed the utmost gratitude to their benefactors; the next day they entered their con-

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veyances without any tumult; and their departure, in the tears that were shed, and the mournful decorum that was observed, resembled a funeral procession; and so orderly was their behavior, that it was deemed unnecessary to send more than half the usual escort.

"If anything further could be wanting to establish the success of the institution, I could appeal to the manufactory. The women have made upwards of *twenty thousand* articles of dress, not one of which has been lost or stolen!"

"Newgate, at the period described, contained, and indeed at all periods must contain, the refuse of the capital, that is, the very worst description of criminals, committed for the very worst excesses of crime: women who had been frequent inmates of prison, and with whom thieving was their 'daily bread.' With such unpropitious materials, success is conclusive, as to the possibility of reformation elsewhere.

"It will naturally be asked, how, and by what vital principles was the reformation in Newgate accomplished? How were a few ladies, of no extraordinary influence, enabled with much facility to guide those who had baffled all authority, and defied all the menaces of the law? How was it that they

'Wielded at will this fierce democracy?'

How did they divest habit of its influence? By what charm did they transform vice into virtue, riot into order? When I first heard of their proceed-

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ings, when I heard that Mr. Newman, the Governor, had declared, that after the lapse of a fortnight he hardly knew again this part of the prison, so entire was the change; I confess that the foregoing questions occurred to my mind:—a visit to Newgate explained them. I found that the ladies ruled by the law of kindness, written in their hearts, and this displayed in their actions. They spoke to the prisoners with affection mixed with prudence. These had long been rejected by all reputable society. It was long since they had heard the voice of real compassion, or seen the example of real virtue. They had steeled their minds against the terrors of punishment, but they were melted at the warning voice of those who felt for their sorrows, while they gently reproved their misdeeds; and that virtue which discovered itself in such amiable exertions for them, recommended itself to their imitation with double attraction."

Referring to the improvement in the convicts and to their quiet behavior when removed from Newgate for transportation, the ladies in their published "Sketch," state:—"To the individuals who had thus conducted themselves, the committee felt bound to continue their good offices, even after they had left the walls of the prison; and it soon, therefore, became a part, and though a laborious, by no means an unpleasing part of their duty, to visit the female convict ships; to provide copies of the Holy Scriptures, and suitable books, both for children and adults; to furnish any extra articles of clothing

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that were essential, and to make arrangements for the occupation and instruction of the convicts during their long voyage."

These astonishing moral results in Newgate, far surpassing in their benefits, the most ardent anticipation of the benevolent labors of Mrs. Fry and her devoted colleagues, were evident even to the Grand Jury of the City of London; and that respectable body of gentlemen, in their report, dated February 21, 1818, thus express themselves :—

"They cannot conclude their report without expressing in an especial manner, the peculiar gratification they experience in observing the important service rendered by Mrs. Fry and her friends, and the habits of religion, order, industry, and cleanliness which her humane, benevolent and praiseworthy exertions have introduced among the female prisoners; and that if the principles which govern her regulations were adopted towards the males, as well as the females, it would be the means of converting a prison into a school of reform; and instead of sending criminals back into the world hardened in vice and depravity, they would be restored to it repentant, and probably become useful members of society."

Similar sentiments were expressed by the London Grand Jury in a letter to Mrs. Fry, enclosing a donation in aid of her laudable design in favor of the female prisoners.

Mrs. Fry was confirmed in her conviction of the

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propriety and wisdom of her plans from her observations during a journey with her brother, Joseph John Gurney, Esq., in 1819, when they visited most of the prisons in the northern parts of England and Scotland. Among others the prison of Dundee; in which they found not a single criminal; and the magistrate who accompanied them stated, that there had not been a criminal in it for seven years, although the district embraced by it contained a population of 35,000. The small extent of crime which this highly interesting fact evinced, was attributed by her mainly to the universally religious education of the lowest classes, and to the general dissemination of the Holy Scriptures. The same phenomenon was observed in the gaol at Aberbrothock; and only one solitary prisoner, who had been a deserter, was found in that of Montrose; only one at Stonehaven; none in that of Brechin or Kinross.

The Committee of the Prison Discipline Society gave much anxious attention "to check the progress of juvenile depravity." They searched out the cases of juvenile offenders in the various prisons, and afforded relief to the most penitent and necessitous. Many children, whose sentences had been remitted by the Judges, when released from prison, were placed in a temporary asylum, where by humane treatment, and good instruction and example, they were fitted for industrious employment, and placed in situations, where, by diligence and exertion, they had opportunities of becoming useful members of

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society; and the proofs of their contrition and altered conduct in many instances were satisfactory and encouraging.

It appearing desirable that some statement from the Ladies' Committee of Newgate, as to the good effects of their labors, should be published, a letter, containing such a statement, was addressed by Mrs. Fry to the chairman of the Prison Discipline Society. The following is part of that valuable document, which cannot fail to be interesting to every reader:—

"June, 1820. I am fully of opinion, that justice to the prison cause loudly calls for some report of the continued success of our efforts in Newgate: but we are so fearful lest we should say more than the truth, or in any way appear to exalt ourselves, or our own deeds, that it has prevented our simply stating such facts, as I doubt not would tend greatly to encourage those who are interested in the important object of the reformation of prisoners; but as an individual, I am perfectly willing to state, that after more than three years' practical experience, I am not only confirmed in my belief that much may be done with this erring, and may I not say afflicted, class of the community, but I believe it is hardly to be calculated upon, how much may be effected by kindness, instruction, classification and employment. I am glad to be able to state, that in Newgate, amongst the females, there appears to be a gradual advancement; as quietness, order, and general good conduct are more and more habitual

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amongst them, and slight disturbances (which must occur where so many are crowded together with scarcely any classification) are increasingly rare; and were formerly so common as to pass by unnoticed, now excite great surprise whenever they take place. There was a time when nothing was considered safe in Newgate: it is now very different, and we hardly ever hear of pilfering. Not long since a lady dropped a pound note; a prisoner found it, took it to the Matron, and asked her to restore it to the owner, which with some difficulty she did, as the lady had not missed it. The women improve in their work, and accomplish a considerable quantity, and we believe that some will render themselves very valuable in New South Wales, by the variety of articles they are able to make. It is not only those within the walls of the prison, whose conduct gives us so much satisfaction and encouragement, but some who have left us, prove very powerfully the effects of the care bestowed upon them. Several who are mentioned in 'Gurney's Hints,' continue to go on well.

"One died lately in a sweet and peaceful state of mind; and, by her conduct previous to her death, evinced her repentance. One of the oldest offenders at passing and selling forged notes, was liberated from Newgate, about two years since,—one, of whom we had but little hope, more particularly as she was disposed to drink to excess; but I have the pleasure to state, that we now observe the fruit of the labor bestowed upon her. With very little assistance she

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maintains herself and several children by her own industry.; she is exemplary as a parent, and we believe conducts herself with real honesty and sobriety. The valuable institution, the 'Philanthropic Society,' has taken two of her children. Another prisoner for whom Lord Sidmouth procured a free pardon, behaved so well, that I obtained for her the situation of Matron to the 'Refuge for the Houseless,' when it was opened in London-wall: she gave much satisfaction to her employers, and since has filled a place of trust; she previously maintained herself by knitting, which she was taught in Newgate, and some allowance received from another quarter. I was agreeably surprised the other day, when calling upon an acquaintance, to find a respectable-looking young woman engaged in her service: I found that she had been one of our poor prisoners in Newgate.

"I could state many more instances, but I do not wish to take up unnecessary time. I may conclude by expressing my earnest desire, that the promoters of prison discipline, will in no degree relax from their labors, until they see the end accomplished of having one prison in or near the City, appropriated solely to female prisoners; in which it may be proved to the public, that by thus improving the moral state of the lowest of the sex, much good will be done to the community at large, and our prisons would then supercede the necessity of 'Guardian Societies,' 'Magdalens,' &c., as they would then become places for penitence and re-

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formation, and fit their inmates once more to enter society.

"I need not add the necessity I also feel for a prison for juvenile offenders, as that is of course sufficiently felt by your society; but I have a very sanguine hope, that if two such prisons were built and properly arranged, a standard would be set up that would assuredly be followed in this and other countries."

"Every benevolent mind must appreciate the delightful narrative of facts stated in this admirable document of Mrs. Fry. These facts, with many others illustrating the beneficial effects of prison discipline, being made known, many schools were formed in different goals, and successfully carried on, under the inspection of private individuals, particularly ladies, with the sanction of the magistrates, chaplains, and governors of the prisons.

The continued progress and success of Mrs. Fry's plans of benevolence in favor of the prisoners in Newgate, enabled Mr. Highmore, in his valuable publication in 1822, to bear the following testimony, especially regarding "the female school there for children;" "little expecting," as he states, "that its fruits should extend so far as to the reformation of the women themselves: but through the blessings of a superintending Providence on every good intent, the result has exceeded their most sanguine hopes. Depraved and abandoned as they were, an ear was yet open, and a heart still alive to every act of kindness; they felt the wretchedness of their law-

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less and dissolute life, and they eagerly embraced the remedy; they were soothed by compassion and kindness, where they expected nothing else but harshness and horror.

"The prison is visited every day by some of the committee, mostly by two of its members at once, and they devote such a portion of their time to the object as enables them to become intimately acquainted with the individual prisoners, and to gain a beneficial ascendancy over their minds. The women frequently come into the prison covered only with rags, and in a state of deplorable destitution; they are now plainly and decently clad, partly by the aid of their own earnings, and partly at the expense of this humane association. They are employed in patchwork, coarse needle-work, spinning and knitting, receive a fair price for their work, and although their earnings are small, they are persuaded to reserve a part of them to accumulate for their benefit, against the period of their leaving the prison. In addition to the children's, one for the women has since been established, and both are in orderly, and, therefore, prosperous condition: the governesses are prisoners, who, by their steadiness and perseverance in the work, have justified the confidence placed in them.

"The Scriptures are read every morning at a certain hour, after which they sit for a few minutes in perfect silence: an interesting solemnity here prevails; the words which they have heard, and the prayer of exhortation by which those words are

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at all times accompanied, appear to excite in them much tenderness; and during these periods of serious thought, it has been observed that every eye in the room is wet with tears.

"Much has been accomplished by this affecting discipline. The first is the change of manners and habits generally; the second is the honesty which prevails:—there cannot have been less than 100,000 articles of work manufactured by them since this association commenced, and it does not appear that any one of those articles has been purloined. The third fact is, that out of the whole number of women who have been placed under this management, only four have as yet returned convicted of fresh offences, and on being seen again, they evinced a strong sense of uneasiness and shame.

"The committee have thus succeeded, by constantly endeavoring to associate these criminals with themselves in the design; all their regulations have been submitted to their own consideration, and received their voluntary consent."

Notwithstanding the vast amount of responsibility resting upon Mrs. Fry in the important affairs of Newgate, her benevolent mind regarded various other matters of public interest; to some of which she gave a considerable share of attention. Among these was the "Nightly Shelter for the Houseless," during the rigorous winter of 1819—20. The extraordinary urgency of the distress at that season, was deemed sufficient to justify the hastily opening of a receptacle for the sufferers; and seemed to bear

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down all minor precautionary rules, whilst the bounty of the public, which was hourly increasing, appeared to demand a corresponding liberality in its application. Under these peculiar circumstances, a very important experiment was made in the opening of an asylum on the confines of the city of London, where the appearance of misery should be the only passport requisite for admission.

A public meeting was held, composed of many benevolent gentlemen, some of whom were the relations of Mrs. Fry, to consider the means of immediate relief. Mr. Hick, of Cheapside, offered his extensive warehouse in London-wall for the purpose; and within six hours it was opened as an asylum for the inmates during the night. The accommodation in the men's wards for sleeping, consisted of straw alone; in those for females some additional bedding was provided, and each of them supplied, night and morning, with an allowance of nutritious soup, made on the premises, with a sufficient ration of bread. The average number admitted nightly was 205, and the greatest number at any one time in the asylum was 799; hundreds, who could not safely be admitted, were supplied with food, clothing, and other necessaries, and with the means of procuring lodgings elsewhere. This extension of the plan, however, was adopted only during the severity of the season. Employment, in various ways, was procured for many of the men; not a few of whom were sailors, and they were

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aided in obtaining berths, by the Merchant Seamen's Society, this committee furnishing them with a supply of clothing, of which they stood in extreme need.

The wretched females were placed under the care of a Committee of Ladies, the chief of whom in activity and efficiency were Mrs. Fry and Mrs. Hick. They stated, that, on the opening of the asylum, this department presented an assemblage of wretchedness and degradation almost appalling; and the introduction of cleanliness and order among such a collection of the lowest, and some of them the most debased of human beings, appeared rather as an attainment to be desired than speedily expected. Many of them had not been taught to read, and almost all of them had neglected the public worship of God for years. One of the first arrangements, therefore, was, by Scriptural instruction, morning and evening, to call their attention to the blessings of the Gospel, and so to class and employ them during the day, as to produce the greatest probable benefit. Their number, at first, consisted of 105 women, and 45 small children; their cases were inquired into, and relief afforded to them: many were sent to different institutions, some to their parents, and others to their parishes. During the first week, the great change in their appearance was very striking: their advancement in cleanliness, their diligence, their serious attention to the Scriptures when read, their evident gratitude

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for the kindness shown to them, and their disposition to receive instruction, were such as to afford the utmost satisfaction.

As the nature of this establishment was only temporary, so, as the rigor of the season subsided, the benefits of the asylum were gradually withdrawn, until the end of February, 1820, when it was finally closed; and of the few invalids who then remained, several were subsequently restored to health, and others transferred to the public hospitals, by the kindness of the governors. The expenditure in this course of benevolence was reported as £12,204, and the receipts £12,694; there can be no doubt that the provision was not more charitable than it was economical, the means of preventing many of the *one thousand five hundred and twenty-two* persons who availed themselves of the asylum during the winter, from being, by some acts of criminality, inmates of the City Prison in Newgate.

This "Nightly Shelter for the Houseless," in London, was, therefore, if not an auxiliary to the benevolent labors of the Ladies' Committee at Newgate, the means of efficiently checking the spirit of depravity which would have raged without such a humane provision. Its benefits to the community, therefore, are incalculable.

It would be altogether in vain to endeavor to form an estimate of the good effected by the continued operations in Newgate, by Mrs. Fry and her amiable colleagues. Mr. Highmore, however,

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remarks, in his publication, in 1822,—"The beneficial effects are calculated from the progressive decrease of the number of prisoners re-committed, which has diminished since the visits of Mrs. Fry and the ladies at Newgate, no less than *forty per cent.* Their judicious arrangements in the prisons, and the attention provided for moral and religious instruction on the voyage of convicts for transportation, have promoted good order in the passage. In many places in England and in Europe, ladies of distinguished rank have engaged with ardor in this interesting work."

Benefits to society at large, by labors so truly philanthropic, could not fail to receive some acknowledgment in public. This might be expected at the public meetings of the Prison Discipline Society. And especially was it the case at the general meeting of that institution, held June 2, 1821, in Freemasons' Hall, at which His Royal Highness the Duke of Gloucester presided. There were present, also, Lord Calthorpe, Lord John Russell, others of the nobility, and a numerous assemblage of the gentry and ladies, particularly members of the Society of Friends, and Mrs. Fry. Sir James Mackintosh, after the Royal Chairman and the two noble lords had addressed the assembly, advocated the cause of prison discipline, as the cause of humanity and sound policy, paying an eloquent tribute to Mrs. Fry, as "the more than FEMALE HOWARD."

Mrs. Fry's labors and successes among the

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female prisoners of Newgate, became the theme of admiration and praise with every one capable of estimating real goodness and genuine philanthropy. Her name and her works were known in every part of the country, and far beyond the boundaries of the United Kingdom. The great good resulting from the reading of the Scriptures in the prisons of England being generally known, the agents of the British and Foreign Bible Society were influenced to direct attention to those gloomy mansions abroad. Their counsel was taken in many instances, and blessings followed, of which there is abundant evidence. In the fourth Report of the Geneva Bible Society, for 1821, it is stated:—

"Our public establishments are abundantly provided with Bibles; they have penetrated into the receptacles of crime; the subjects of guilt and wretchedness have experienced the influence of the consolations and the warnings of the Divine voice, even to the lowest cells. Already, even, a voluntary contribution has proceeded from the bosoms of the prisons of this City; and the Committee, in receiving this offering, saw in it a source of encouragement still greater than in more enlarged contributions." *Report of the Bible Society*, 1821, p. xxviii.

In a letter from the Bishop of Gothenburg, that prelate refers to this department of labor by the Bible Society in Sweden, and says, in 1821:— "Even the dark cells of the prison, rarely visited by the rays of the sun, are illumined by a bright light from above. Not without admiring that God, who

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is wonderful in counsel and mighty in working, have I heard the aged prisoners instructing their younger companions to read; the latter thus learn the sacred precepts of the Bible, and wean themselves from their former course of life. When they go out to labor on the public works, the sacred book is often their companion, with which they most profitably and pleasantly beguile the leisure hours conceded to them. Thus, while their bodies are pressed down under the weight of heavy chains, they are allowed some refreshment, their minds aspire to things above, even to that blessed Redeemer, who alone can make them free indeed."—*Ibid.* p. xliv.

It would be impossible to record all the various facts of this delightful character, which are reported in communications from different countries. They are to be found in relation to the labors of benevolent individuals, and sanctioned by some of the governments, in many of the states of Europe.

Mrs. Fry persevered from year to year, in her benevolent course, devoting a large portion of her time to this self-denying, but merciful, work in Newgate. As her brother remarks: "On one particular morning of the week, it was Elizabeth Fry's regular practice to attend on these occasions, and to read the Bible herself to the prisoners. This office she performed with peculiar power and sweetness. The appropriate modulations of her deeply toned voice gave great effect to her reading; and the practical comments which she often added,

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after a solemn pause of silence, and sometimes a melodious prayer in conclusion, were the frequent means, under Divine influence, of melting the hearts of all present. The prison was open, on the appointed morning, to any visitors whom she chose to admit; and her readings were attended by a multitude of persons, both English and Foreign, including many of high rank and station in the world, who were all anxious to witness this extraordinary scene of order and reformation. It might often be observed, that the poor prisoners themselves, and the visitors of every class, were equally affected. All were addressed as sinners—all directed to Him who is the Saviour from sin!"

As an illustration of the correctness of this representation of his sister's ministry, a fact may be appropriately given in this place from the knowledge of the writer. A gentlemen in the Royal Navy, a near relative of the Duke of Wellington, desiring to be present to witness one of these readings of the Scriptures in Newgate, applied to the writer for an introduction to that scene. He was able and happy to gratify that distinguished naval captain, and he took his seat in the apartment thus consecrated by the word of God and prayer. He was amazed at the reverence of that lady in reading the sacred Scriptures, and at the attention of the prisoners; his valiant heart melted into tenderness while he listened to her faithful and compassionate addresses to her serious congregation. He afterwards declared to the writer, that he had never

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witnessed anything like it before that morning; and, as the Matron told him, when Mrs. Fry kneeled down, and offered prayer in the blessed name of our great High Priest, Jesus Christ, as our only Mediator and Advocate with the Father, for the Divine mercy and pardon, and grace to rest upon all present for their salvation and eternal glory, the gallant captain was overcome; "he burst into tears, and wept like a child."

A more full description of one of these exercises in Newgate, may be found in No. 149 of the "Christian's Penny Magazine," for April 11, 1835, furnished by the writer of this memoir; and as it gives a better representation of the mode of that lady's proceedings with the prisoners than will readily be found elsewhere, it is here presented to our readers:

"On Friday, April 3, I had the privilege of meeting Mrs. Fry in her benevolent labors at Newgate; and I believe that I shall never forget that interesting occasion. Surely it must have been the good Spirit of God that moved the heart of that truly Christian lady to make those visits of mercy, which I understand she has done for many years. I had before heard much of her visits to the unhappy female prisoners in that gloomy place, and had long wished to witness the reading of the Scriptures, as the usual exercise at eleven o'clock on that morning is called. On that occasion, therefore, I was in that particular gratified.

"There were present in an upper room appropriated for the meeting about *twelve* ladies, inclu-

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ding Mrs. Fry, and the excellent lady of John Pirie, Esq., (now Sir John Pirie, Bart.,) Alderman of the City of London. As I passed through the prison yard, and several apartments of that building, I saw several female prisoners reading religious tracts, and apparently waiting for the summons, which at eleven o'clock was given by the ringing of a bell. At the accustomed sound, about thirty-six females entered the appropriated room, and proceeded to rows of elevated benches, on which they were seated, so as for each to see every one in the room. In the centre, near the fire, the venerable philanthropist took her seat at a table, on which was placed a desk with a large Bible. All being seated, a profound silence was observed for three or four minutes, when Mrs. Fry read, with much solemnity, the ninth chapter of John, and then made many expository pertinent observations upon several of its most striking passages, in the most kind and benevolent spirit imaginable. I watched with considerable solicitude the expressions of countenance observable in the prisoners, whose behavior was generally attentive and proper. One young woman wept profusely, and I could not but lift up my heart to God, that he would pour out his Holy Spirit upon the souls of all present, especially upon the wretched prisoners, that the divine doctrines of grace and salvation might then become effectual.

"Two gentlemen were present, and one of them a minister of the Gospel, who had been seated by Mrs. Fry. At the close of her application of the

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lesson which she had read, she turned to the minister, addressing him thus—'Wouldst thou wish to speak a word?'

"Prompted by a desire to benefit the souls of the prisoners, the servant of God arose, and recommended to all present to cultivate the spirit of prayer, as indispensably necessary in every one to realise the blessings of salvation by Christ. He especially urged upon all the propriety of learning that admirably comprehensive prayer contained in Psalm cvi. 4, 5—'Remember me, O LORD, with the favor *that thou barest unto* thy people; O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.' Upon these expressive words he made a few comments illustrative of the sublimely rich doctrines which the text inculcates, and the significant petitions which it expresses. Great attention was paid to what was delivered, and it is hoped that the Divine blessing will follow it to every heart.

"What appeared very remarkable was, that there should be *two little girls* among the prisoners; I did not learn the particulars of their history, but Mrs. Pirie informed me, that one was the daughter of the woman who sat next to her, and they were both charged with '*shop-lifting*.' The other little girl probably was with a relative, if not with her mother, and perhaps for a similar offence.

"Depraved to what a degree must be those mothers, who can thus train their children to com-

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mit crimes! Could they be such monsters to lead in the commission of such flagrant wickedness deliberately in sobriety? I should think not; though human nature is awfully corrupt. I thought that I could trace the evil, at least in imagination, to the horrid gin palaces of London. Probably the husband of the wretched mother, the father of the unhappy child, had been a drunkard, at least I imagined it probable, and that his abominable course had become a temptation to his wife, who having tasted the forbidden drink, had thus been led to cast off shame, and to be reckless of consequences, flying even to intoxication to stupefy her mind, that by this means she might stifle the voice of conscience. Such has been the origin and progress of iniquity in many.

"These prisoners were differently clad, some with blue cotton gowns; and these, I understood, were convicts, awaiting their transmission to some distant part of the world; the others, in colored clothes, were newly admitted, awaiting their trial. It afforded me no small measure of satisfaction to observe that none of them were ironed; and I should imagine that every kindness was shown them, consistent with their guilty condition. Such, thought I, is the merciful character of justice in Great Britain.

"One thing more it is proper to notice, that one of the women, at the close of this truly religious service, spoke to Mrs. Fry, stating, that the little girl had a desire to repeat the fifth chapter of the

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First Epistle to the Thessalonians: she was bidden to begin, when she arose and repeated it in a most interesting manner, with good tones and accent, and scarcely a mistake, to the gratification of all present. I thought probably that the child had been taught in a Sunday school, or National school, she delivered it with so much propriety; and I could not but lament the melancholy fact of her having so bad an example in her mother, whose depravity I attributed as probable, to a bad husband in the first place, and to the 'gin palaces' or 'tap-rooms,' as the occasion of *his* corruption. Here, I thought, is melancholy proof of the necessity for Temperance Societies, Christian Instruction Societies, and District Visiting Societies, and I could not but pray, 'God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God; let all the people praise thee.' Psalm lxvii."

"Scripture readings" to the unhappy inmates of prisons, under such circumstances, and in that spirit of unaffected condescension and overflowing kindness, so manifest in Mrs. Fry, might well be expected to awaken the minds of the most obdurate. But that truly Christian lady had no dependence on her own powers of eloquence to effect the desired end; in humble reliance on the grace of God, she supplicated, for the purpose of rendering her labors efficient unto salvation, the invincible sanctifying influences of the Holy Spirit.

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Prison labors, however, could not satisfy the enlarged benevolence of Mrs. Fry. She contemplated the condition of those removed from the goals; both those who were transported after conviction, and those who were liberated after a short imprisonment. The latter class engaged the attention of the Ladies' Committee, who, in 1839, formed a "SUB-COMMITTEE FOR THE PATRONAGE OF DISCHARGED FEMALE PRISONERS." In their Report for 1840, they, therefore, state:—

"It will here be important to remark, that, from an early period of the Society's labors, the conviction forced itself upon the attention of the Ladies, that, however fair might be the appearances of improvement in the manners and character of the women during the period of imprisonment, little permanent good could be hoped for while the victims of long cherished habits of vice were exposed, on their liberation, to the importunities of their former associates. Individual efforts were made, in many instances with most gratifying results, to maintain, through a succession of the most untoward influences, that ascendancy in the minds of discharged prisoners which had been acquired during their confinement, and which saved them from a more hopeless bondage than that which they had recently escaped.

"The exposure of unhappy individuals of this class is thus described by a lady of the Committee:—'The day and hour of her leaving the prison is generally known by her former sinful associates,

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and by those who are seeking to make a gain of her crimes. She feels that she has lost the confidence of the virtuous and respectable, and has perhaps no prospect of gaining an honest livelihood. Her good resolutions, formed when she was screened from such temptations, fail in the hour of trial; she yields to the entreaties of her dissolute companions, again enters on the broad road of destruction, and, except in case of a re-committal, is, perhaps, never more seen by her prison friends. So sensible are some of the poor women of the snares that are laid again to entangle them, that, with the prospect of returning home, they have begged to be allowed to leave earlier than the appointed hour; or when admission into a Refuge has been obtained for them, they have gladly, if needful, staid a day or two longer in the prison, that they might be accompanied there by the Matron, or some kind protector!

"To meet cases of this nature, a co-operative institution has been established, under the denomination of the 'PROTECTION SOCIETY,' which promises most extensive usefulness; and not less by its satisfactory results in many cases, than by the obvious necessity for its establishment, claims peculiar attention and support.

"The following *explanation* of the objects of *Patronage Societies* is extracted from the *third* Report of the Inspectors of Prisons for the Home District:—

"The system of Patronage is a following up of the system of Separation, for the benefit and

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welfare of the prisoner: the plan is simple and excellent. Associations composed of benevolent individuals, countenanced and assisted by Government, undertake to obtain situations and employments for such of the convicts in a prison as the officers can recommend, or they encourage and facilitate emigration. By these important means, the principle of keeping convicts apart from and unacquainted with each other is still maintained; the dispersion in the one case being made throughout the country, and in the other over a surface of indefinite extent. In this view, it will be seen, that prison discipline occupies the middle point between education and police on the one hand, and the system of patronage and emigration on the other.'"

How far this merciful branch of labor by the ladies may have been successful it is extremely difficult to imagine. In 1841, the Ladies' Report states:—"That branch of the labor of the Society which devolves on the Committee for the Patronage of Discharged Female Prisoners, is calculated to excite peculiar interest. The importance of some systematic care being extended to the objects of her labors after they leave the prison, is obvious to every prison visitor, in order that, if these poor outcasts have received any good impressions whilst in confinement, an opportunity may be thus afforded them, on their restoration to the world, of leading a virtuous and honest life. From the period of the establishment of this Sub-committee, in November,

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1839, to February, 1841, there have been *one hundred and seven* cases entered on their books; the large majority of which are persons who have been checked in their career of vice, and some appear truly penitent and reforming characters. Of these, several have been restored to their families and friends; others are placed in the various Refuges and Asylums of the metropolis; many are gaining their own living in service or in trade; whilst some of the most destitute cases have been admitted into workhouses or hospitals, making a total of *seventy-five*, who continue under the care of the Sub-committee, or the Patronesses appointed by it. In too many instances, the hopes, both of the prison visitor and the Sub-committee, have been disappointed; and the easily besetting sin having assailed with its temptations, the victim has again fallen. A few also of the objects of their care have withdrawn themselves from restraints and superintendence, rendered irksome by their previous habits, and thus sorrowfully are the remaining thirty-two accounted for.

"The difficulty of finding proper lodgings for a prisoner, between the time of her leaving Prison and her entrance into an Asylum, or upon regular occupation, by which she might maintain herself, has induced the sub-committee to unite with another Institution, that of the 'PROTESTANT SISTERS OF CHARITY,' in renting a small house at Mile End, which continues a home for the sisters when not employed in their important and useful occupation

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of nursing, and a refuge for four or five patronage cases, who, under the care of an experienced woman as house-keeper, act as servants in the family.

"The arrangement, thus far, has answered well, and we trust that some hearts have, during their temporary residence there, been really touched with a sense of religious truth. The reader will perceive by this statement, that though the sub-committee have not done all they could desire, yet that, considering the circumstances of depravity and evil habits with which they have had to contend, as much as they could reasonably expect has been accomplished."

Plans and operations so beneficial to the community, as might well be expected, would not be kept secret from those at the head of our national affairs. Full reports of this reformation in Newgate were, from time to time, made to His Majesty's Secretary of State; and the Government noticed them with the most generous expressions of approbation. Hence Mr. Gurney states regarding his sister:—

"In carrying on her measures of reform in Newgate, she was generously supported not only by the city authorities, but by Lord Sidmouth, the Secretary of State for the Home Department, and his successors without exception. With these gentlemen she had frequent personal communication, as circumstances arose which required it, particularly with Sir Robert Peel, who never hesitated to afford her all the help in his power. On one

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occasion she was summoned to the Mansion House to meet the late Queen Charlotte, who treated her with marked kindness, and publicly signified the deep interest which she took in her philanthropic objects. In prosecuting those objects, indeed, she was at all times kindly supported and patronized by the Royal Family, to most of the members of which, she was personally known, and warmly and faithfully attached."

Large success encouraged these noble-minded philanthropists; and Mr. Gurney adds, therefore:—

"The attention of Elizabeth Fry, however, and of the other ladies, whom she had formed into a visiting committee, was by no means confined to Newgate. The female criminals in some other prisons of the metropolis, soon came under their care, and after the successful formation of the 'British Ladies' Society, for the reformation of Female Prisoners,' (which has now continued its useful efforts and interesting annual meetings for more than twenty years,) a similar care was extended, by means of associated committees, to most of the principal prisons in Great Britain and Ireland."

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CHAPTER III.

MRS. FRY'S EFFORTS FOR FEMALE PRISONERS IN SCOTLAND AND IRELAND.

Mrs. Fry's labors extend beyond Newgate—She visits Scotland and Ireland—She originates District Societies—Prisons in Scotland—Letter from a Scotch lady regarding Mrs. Fry's visit to Glasgow—Her visit to Ireland—Hibernian Ladies' Prison Association—Prisons in Dublin—Case of an Irish Prisoner—The Shelter, in Dublin—Ladies' Committee in Edinburgh—Scottish Ladies' Society—Reports from other prisons—Scottish ladies' zeal—Instances of success—Edinburgh Prison Association—Various Scottish prisons visited by ladies—Commended by the British ladies.

MRS. FRY'S labors and successes, in reforming the female prisoners in Newgate, soon became known far beyond the limits of the Metropolis, or even the boundaries of England. And this publicity, thus given to her deeds of mercy, led to an extensive correspondence between her and many benevolent persons, in different parts of the United Kingdom. Her own generous mind, influenced by the Gospel of Christ, prompted her to seek the means of extending the blessings of Scriptural knowledge, for the salvation of souls, to all to whom she could gain access. And, although she was unable to undertake the office of missionary to all prisons, she visited many, and personally originated, in not a few instances, philanthropic institutions, similar to that of the "British Ladies' Society," in London. She

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contemplated the reform of prisoners in North Britain, and in the sister island. Mr. Gurney, therefore, in his sketch, says: "In company with one of her brothers, Elizabeth Fry visited the prisons of Scotland in 1818, and in 1827 those of Ireland; both journeys, as well as many others of the same description, being undertaken in the character of a minister of the Gospel of the Society of Friends; so that her service from place to place was chiefly of a directly religious character. Reports of the prisons which were then visited, were published at the close of each journey, and widely circulated. The latter, addressed to the Marquis of Wellesley, then Lord Lieutenant of Ireland, embraced a variety of collateral objects, which awakened a deep solicitude in her sensitive mind. No one more fervently desired the healing of the wounds of that afflicted country; and ardently did she labor for the spreading of light, truth, comfort, and peace, there, as well as elsewhere. Numerous were the throngs of well-educated persons in that land, who pressed after her from prison to prison, and hospital to hospital, in order to learn from her example the lesson of doing good to the most degraded and sorrowful of mankind.

"On these and similar occasions, however, her attention was by no means restricted to the inmates of prisons, hospitals, and asylums. The poor out of doors, especially those who crowd our cities, were the objects of her tenderest solicitude; and she was the means, by the exertion of her personal

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influence among all parties and ranks, of forming District Societies for their effective and well-arranged relief, in many of our principal towns. Well did she know, when in the pursuit of such objects, how to soothe all asperities, influence all parties, and overcome the greatest difficulties. She exerted a perfect tact and propriety in her transactions with others; but her dependence was not on herself; she ever lived in the spirit of the Psalmist, when he cried out, 'Lord, establish THOU the work of our hands upon us—the work of our hands establish THOU it.'"

These statements of Mr. Gurney admit of ample and striking illustration from various records and correspondence already in the hands of the public; especially in the "Reports" of the "British Ladies' Society for Promoting the Reformation of Female Prisoners." Those documents contain encouraging accounts regarding the labors and successes of Ladies in many prisons throughout Scotland and Ireland.

Scotland was first visited: but, though prisoners were not so numerous in that country as in England, Mrs. Fry found many, and those in a very deplorable condition. The manner in which she was received at Glasgow will appear from the following paragraphs of a beautiful letter from a Scotch lady, who was present with her in some of her visits of mercy to the Bridewell and the Gaol.

"I have had it on my mind to write to you, my

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dear Mrs. ——, ever since Mrs. Fry visited us: what an additional happiness would it have been, had you also seen her! She would not have disappointed you. But as that could not be, I wish I had written the account whilst it remained in its full brightness. Really, I never before felt anything like inspiration or enchantment—only with this charm above the faries' spell, or poets' dream, that we turn not again to look for its fruits. But it does indeed, again and again, give the pleasing reflection, that these things have been done, and have surmounted the scoffing and opposition of the world; and more than all, the strong and reckless hearts of such beings, as she had to deal with.

"She found our prison very badly managed; the women crowding by night, four or five into one cell, without any work,—without a matron,—no chaplain,—and locked up by the common turnkey —all this contrary to the original design. Mrs. Fry has left a letter for the Magistrates, containing observations, which I hope will be attended to. But I forget it is Mrs. Fry more than the state of the prisons you wish to hear of.

"She is about *forty*, tall,—thin,—sedate, with a physiognomy gentle, but very observant,—at first not calling forth much sympathy. Her brother, Mr. Gurney, is like Colonel M——, younger than Mrs. Fry: but joining in all her benevolence. His wife is an interesting, young, and beautiful Quakeress; active to everything; but particularly the success

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of her husband and sister; and confirming by her vivacity of manner the persuasion of his earnestness and her eloquence.

"Mrs. Fry's voice and manners are delightful; and her communication free and unembarassed. She met several of the Magistrates, by desire and appointment; also this evening a number of ladies met at the Bridewell. She told them, with much simplicity, what had been done at Newgate. She entered into pleasant conversation with every one, and all were delighted when she offered to speak a little to the poor women.

"But the keeper of the Bridewell said, he feared it was a dangerous experiment; for that they never, but by compulsion, listened to reading, and were generally disposed to turn anything of the kind into ridicule. She said, that she was not without fears of this happening, but she thought it would show the ladies what she meant. The women, about a hundred, were then assembled in a large room, and we went in, misdoubting and anxious. She took off her little bonnet, and sat down on a low seat fronting the women; then looking at them with a kind and conciliating eye, yet an eye that met every eye there. She said, 'I had better just tell you what we are come about.' She told them, she had to deal with a great number of poor women, sadly wicked, more wicked than any then present; and in what manner they were recovered from evil. Her language was often biblethetical,—always referring to our Saviour's promises, and cheering with

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holy hope these dissolute beings. 'Would not you like to turn from that which is wrong? Would not you like for ladies to visit you, and speak comfort to you, and help you to become better? Surely you would tell to them your griefs: they who have done evil have many sorrows.' As she read to them the 'Rules,' asking them, if approved, to hold up their hands if they accorded therewith, at first all hands were upraised; but as soon as she spoke, tears began to flow. One very beautiful girl, near me, had her eyes swimming with tears; and her lips moved, as if following Mrs. Fry. One old woman, who held her Bible, we saw clasping it with emotion as she became more and more impressed. The hands were ready to rise at every pause; and these callous and obdurate offenders were with one consent bowed before her. During this moment she took the Bible, and read aloud the parable of the Lost Sheep, and the Piece of Silver, also the Prodigal Son.

"It is impossible for me to express to you the effect of her saintly voice, while speaking such blessed words. She often paused, and looked at the poor women, as she named them with sweetness as won their confidence,—applying with beauty and taste all the parts of the story to them, and in a manner I never before heard, and particularly the words, 'His father saw him when he was yet afar off.' A solemn pause succeeded the reading. Then, resting the large Bible on the ground, we saw her on her knees before them. Her prayer

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was devout and soothing; and her musical voice, in the peculiar sweet tones of the Quakers, seemed like the voice of a mother to her suffering child.

"In the Prison of Glasgow we found *sixteen* women: she had only to read and converse with them; for the proposal of work was greedily received. There were some much more varied emotions than at Bridewell—astonishing repugnance, and, in some instances, obdurate resistance to listen:—in others, anxious desire to accept her aid. How different were the impressions in the varied figures before her. One old woman, with the appearance of a menial servant, and hardened features, said, 'No! no use work!' But these rugged lines were at length relaxed; and I saw a tear fall over the brown visage. But it was not the prisoners alone; for there was not a man in the room unmoved. My father was charmed beyond words. We saw too little of her in private: but all we did see, more and more delighted us. She is now hastening to her eight children; and she has not a thought or a time to bestow on anything but PRISON DISCIPLINE."

An extended detail of the prison improvement in Scotland or Ireland cannot be given in this memoir; yet a few particulars appear requisite, relating to both, especially for the honor of Mrs. Fry, and the satisfaction of our readers.

Mrs. Fry's tour in Ireland, in 1827, appears to have been highly beneficial; as a Ladies' Committee was formed in Dublin in 1828, and soon

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after "the Hibernian Ladies' Prison Association." A house of Refuge, called "The Shelter," was also established in Dublin, and great benefit arose from these various movements in Ireland. In the British Ladies' Report for 1835, they say:—

"The Secretary to the 'Hibernian Ladies' Prison Association,' has taken great pains to answer the queries sent; and though the discouragements are great, there is much to commend. From one prison, Waterford City Gaol, the Inspector wrote—'The committal of a Protestant female offender is a very rare occurrence.' The Governor of Ennis Gaol, in stating that the Scriptures are read daily to the Protestants, says, 'Copies of these are constantly in the day rooms of each class; that all who wish to read them may have free access to them.' From Cork County Gaol, the Secretary writes, 'The women in this prison receive very little regular instruction in reading; the reason is, being chiefly from the country, they speak only Irish, which the visiting Ladies, with the exception of one, do not understand; but that lady, on the day she visits, devotes the whole time to reading the Scriptures, which are listened to with much attention, when read in their native tongue.' There are many causes of a local nature which prevent the Ladies' Committee from being as efficient as in other places. With respect to the Richmond Bridewell, in Dublin, it may be interesting to state, that nine children of convicts, who came in totally ignorant, have not only been taught to read, but have committed to

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memory several portions of Holy Writ. Three of these have been provided with places, and are giving satisfaction to their employers. The Shelter, in Dublin, continues to prosper: and at the end of the Report will be found an interesting letter, written by one of its former inmates, after she had proceeded from thence to America."

The letter, to which reference is here made, we think it particularly desirable to give, as it powerfully illustrates the importance of the projects and labors of Mrs. Fry. The writer was in possession of three testimonials of character and usefulness when she was convicted of crime. Her case is stated thus—"A long and dangerous illness was the occasion of her losing her situation, and reducing her to great straits, which led to the temptation of pledging an article, the property of a person for whom she had worked, but who did not pay what she had honestly earned. She was found guilty of theft, sent to prison, and from thence to the Shelter." There she found Christian instruction, and a friend in the worthy matron; and when she was preparing for her voyage to America, the poor women in the Shelter raised for her a contribution from their small earnings.

Extract of a Letter to the Matron of the Shelter in Dublin, dated, St. Johns, June 11th, 1834:—

"My Dearest and best Friend.—How I love to think on your ever anxious and uninterested motive in doing good! But you desire no praise. Oh, Mrs. ——, I do indeed think you have been a great

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means in saving my poor soul; and I often think what made you put every nerve to work, to have me sent here. But truly it was not you, (as Joseph said to his brethren), it was God! How to begin I know not; my mind has been in such a state of *anxiety*, both temporal and spiritual, I will try to tell you.

"We left Dublin on Sunday, the 12th of May: we got on very well for a short time, (about a week), although almost all our provisions were stolen, neither of us being able to care for anything; and being two lonely women in the vessel,* we were treated cruelly after we had got on sea, being removed from our berths, and put under the hatches—every time the sea was boisterous, we were drenched through. I am alive to tell you poor Anne —— was too delicate to survive; she died the 21th of May, Tuesday morning, at four o'clock, and was thrown overboard at three in the *afternoon:* she knew she was dying. On Sunday she asked me to pray for her. I tried to do so, but felt as if my heart would break. I read the fifty-first Psalm, I think from beginning to the tenth verse; she seemed as if her whole soul was lost in prayer, and I think felt happier all the evening after. She asked for something to eat: but I had nothing to give her but a drink of bad water. I said, 'What am I to do?' she said, 'Our Saviour had no *better*.' We had no straw to lie upon—half the time, as it had been thrown out so wet; so our linen and what things I could get, I tried to put

* Her companion was the wife of a soldier, going to Halifax, to her husband.

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under her, the skin being off her poor back. My dear Mrs. ——, such a picture of patience and affliction, were I to live years, I shall never forget it; her senses never left her. A moment before she died, she asked me to forgive her all the trouble she gave. I thought she was dozing when her spirit fled. I think I could say volumes. When I found her stiff and cold, and all had left me the night before, afraid to stay, I thought then I should go too,—I was quite stupified; but when I asked myself why I felt so, I thought every instant I should be summoned before an offended God,—my sins rose like mountains,—I thought hell would be my portion,—I dared not, I could not pray; but I am still a living monument of, oh, His mercy! Perhaps this may never reach you; if it does, oh, pray for me night and day, that I may try to know the value of my immortal soul. I know you will pity and forgive my talking so. I love Mrs. C——; she taught me to pray—tell her; God did hear my prayers. I will now try to tell you.

"I landed here on the 7th of June, after nearly being wrecked, as we struck on sand banks, and the vessel sprung a leak, and all hands were pumping from morning until night, trying to keep her dry. Oh, the mercies of my good God! There were two vessels lost at the same place where we struck two days before, when *three hundred* perished, only three saved! I got a lodging near where we landed, with very kind people, who put me to bed: you may judge how I felt.

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"I am now most happily settled with the minister's lady of this town, a most respectable happy family—they have five children: they have family prayer night and morning, and hold a general prayer meeting every week. I feel as if I had found a safe harbor from sin and the world in a strange land. I may say, 'He was found of me that sought not God.' My wages is about £12—found in everything of the best, a room to myself, and every convenience. When I look around me, I can scarce think it is true. I have most delightful books—everything to bring me to Christ. Only for my papers I could not have got into such a family.

"I feel very anxious for many of the women. I would feel very grateful if you will return the poor women many thanks for their kindness to me: tell them,—oh, if I could, with tears, night and day, tell them (as I feel now I would)—the value of so many precious souls, that were bought with such a price. There are, I know, a great many of the women rather serious. I was so too: but tell them that when Anne lay dead in my lap, and when I thought I should have gone too, my best thoughts in my life was only a mockery: never, never can I forget my good God, my Saviour. He looked on me, and pierced me to the soul.

"I hope my many faults in this will be forgiven, if taking too great a liberty. I will conclude, begging an interest in your prayers; and believe me to remain, ever gratefully acknowledging your kindness, until death, M. J. B."

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Various other notices of the labors carried on by the "Hibernian Ladies' Prison Association" are to be found in the "British Ladies'" Reports, from which we learn that their good work was continued and extended in Ireland. In the Report for 1840, the British Ladies say:

"Our reports of the proceedings of the 'Hibernian Ladies' Society' have usually been more brief than we wished. Our latest communications from the Committee bespeak an increased interest in the work, as compared with some former years; and we are enabled to notice, with thankfulness, one remarkable instance in which a blessing attended the instruction given to an awakened sinner after she had been consigned to Grange Gorman Prison, under sentence of transportation for repeated and aggravated crimes.

"The SHELTER, in Dublin, we rejoice to state, is going on well, and continues to obtain that support from the public to which it has such strong claims, having been one of the first, if not the *very first* Refuge opened for the reception of female prisoners in the British Isles, and from its efficiency in the fulfilment of the important objects for which it was established."

Scotland needed far less the example of Mrs. Fry and her devoted colleagues, in seeking the reformation of female prisoners. A "Ladies' Committee" was formed in 1834, in Edinburgh, and many interesting statements have been published

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by them regarding their successes. The "British Ladies" state, therefore, in their Report for 1841:

"The 'Scottish Ladies' Society' has been enabled, during the past year, to continue those endeavors to instruct the ignorant and to reclaim the vicious, in which they had previously engaged, whether in Edinburgh or other towns; and in many instances they have, through the goodness of God, met with that encouragement which they most desire, having apparently been made the means of turning sinners from the error of their ways. As instances of this we may mention Glasgow, where a very aged sinner seems to have become 'a new creature in Christ Jesus:' Inverness, where one of the youngest inmates of a prison has been, it is hoped, snatched from ruin, and is now placed where, under Christian care and instruction, she appears to be training up for usefulness. In Greenock the ladies are not without several most encouraging cases; and in Edinburgh they are enabled to give thanks for some who are in a foreign land, suffering the just punishment for their transgression of human laws. The different institutions visited in the different towns are, in Edinburgh, the Calton Gaol; the Bridewell and Police Prison; the Lock and the Lying-in Hospitals; the West Kirk, the City, and the Canongate Workhouses; the House of Refuge and the smaller Shelter of the Solitary Ward. In Perth, the Gaol is visited. In Dingwall, the Gaol, (when there is any female prisoner; which

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is very seldom,) and a set of Almshouses. In Inverness, the Gaol and Infirmary. In Aberdeen, the Gaol, Bridewell, and House of Refuge. In Glasgow, the Gaol and Bridewell. In Greenock, the Gaol, Infirmary, and Flax Mill."

Scottish zeal in the prisoners' cause continued in its healthful Christian exercise; and, in 1841, we find it stated in the "British Ladies'" Report,— "We learn with pleasure, that most of the Committees (in the Scottish Association) maintain the same number of active members as were engaged in the various departments of labor last year; and we cordially participate in the feeling of satisfaction expressed in the Report of the Parent Society, at perceiving that a sense of the importance and necessity of Refuges for liberated prisoners is spreading in many parts of the nation. This," it is added, "forms the most pleasing feature in the communications of our friends in those towns where we have branch associations. Glasgow has now a Refuge for male and another for female prisoners. Greenock, a small, but very promising one for young girls. At Perth, a house is taken, and subscriptions are collecting for a small Female Refuge; and your Committee trust, the time is not distant, when they may be enabled to open one in Edinburgh." Although it does not appear to be specified in the abstract of the Aberdeen Report, we have been informed that it is also intended to establish an Asylum in that city, with a similar object in view.

The hopes of the "Scottish Ladies," as ex-

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pressed in their last Report, of soon being able to open a "Shelter" for liberated female prisoners, was realized in 1841; and the summary of their proceedings is given in the "British Ladies'" Report for 1842, in these terms:

"The Eighth Report of the Scottish Ladies' Society gives a satisfactory account of the labors of their several Associations for the Reformation of Female Prisoners, and the instruction of those congregated in large establishments of a different description. They report very satisfactorily of four young women whom they have been the means of placing in situations during the last sixteen months, who are giving satisfaction to their employers, and that two young girls, whose sincerity has been longer tested, continue to walk in the paths of virtue.

"Another circumstance which affords them encouragement, is the establishment of the long-desired *Shelter*. It was opened in May last: eighteen inmates have been received, and in their general good conduct, the employment with which they are already supplied, and the ready help afforded by Ministers and Missionaries, the expectation of the Committee is more than fulfilled."

The "Scottish Ladies" still persevere in their benevolent course in seeking the evangelization of the female prisoners; and Mrs. Fry must have been delighted, in her state of declining health, to learn their progress in 1844. Their Report, as given in the Report of the British Ladies' Committee for that year, states, "Although they have no cases of

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a very striking nature to communicate, they rejoice that they have not been altogether left without some encouraging fruit of their labors. Whilst all the prisoners have received with apparent thankfulness the visits of the Ladies, several of them have evinced an anxious desire for instruction, and others seem softened and subdued when listening to the word of Holy Scripture, that blessed word, which not only reveals the fearful doom of the finally impenitent and unbelieving, but points the awakened sinner to 'the Lamb of God,' whose 'blood cleanseth from all sin.' During the past year, four girls have been admitted into the Institution at Dean Bank, and are giving satisfaction to the Matron. One promising young woman was sent home by the aid of the Committee to her respectable parents in Peebles. Two other individuals are filling situations as servants, and affording satisfaction to their employers.

"The *Edinburgh Prison Association* make particular reference to the state of mind of the *Convicts* whom they visit; in some of whom they have reason to hope, that the sorrow they manifest is not that worldly sorrow which worketh death, but that godly sorrow which worketh repentance unto life.

"The *House of Refuge*, the *West Church Poor House*, and the *Shelter*, are included in the number of Institutions amongst whose afflicted inmates our valued Christian friends labor to sow the good seed. We are thankful to find that they are permitted to witness the realization of the hopes they had expressed, especially in reference to the *Shelter*. The

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total number of inmates in the establishment is forty-two, of some of whom it is stated, that the Committee believe they have left for ever the service of Satan, and that many more appear to have come to a knowledge of the truth, and to be living under its influences.

"The prisons at *Perth*, *Aberdeen*, *Glasgow*, and *Greenock*, are visited by ladies; and, in the Reports of each, mention is made of satisfactory cases. Our limits do not admit of our inserting all the information which we have found interesting in these Reports; but the following extracts will, we are assured, be read with pleasure:—At *Perth*, a young woman is at present acting as *cook* in the prison, a voluntary prisoner; and she wishes to remain there until a situation as servant in the country can be procured for her. At *Aberdeen*, six young women from the Penitentiary, (several of whom had been in prison,) are now in various ways earning an honest livelihood; two of them much valued as servants, faithful and single-eyed, as far as man can see.

"In the *House of Refuge*, at *Glasgow*, we are informed, that there are several hopeful cases. Eight girls, who have obtained situations during the past year, are conducting themselves to the satisfaction of their employers. Three of them have been admitted members of the Church, and up to this date, are walking consistently."

The "British Ladies' Committee" find much in the plan of the Scottish Ladies to admire and commend; and they, therefore, add, "The committee

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can scarcely refrain from expressing their earnest desire, that ladies in *England* would, as ladies in *Scotland* have done, take into consideration the visiting, so far as it is allowed, of the inmates of *workhouses*, *hospitals*, and other large establishments where females are assembled."

Brief and limited as are these notices, they are satisfactory, affording delightful evidence of the intelligent and devoted zeal of Christian ladies for the reformation and eternal welfare of the female prisoners in Scotland and in Ireland.

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CHAPTER IV.

PARTICULAR INSTANCES OF RELIGIOUS BENEFIT RECEIVED BY THE PRISONERS.

Difficulty in reporting religious benefits to prisoners—Mr. Gurney's testimony—Results of Mrs. Fry's labors—Case of Ann L.—Case of Mary J.—Case of A. P.—Letter of a Matron to Mrs. Fry—She details several cases—Report of the ladies—Cases of M. G., of E. A., of M. R.—Christian confidence in the knowledge of the Scriptures.

"FRUITS of righteousness" arise from all labors to impart scriptural knowledge. Such is the merciful ordinance of God, as he delights to honor his own Divine Word. But, from the nature of the case, there must of necessity be considerable difficulty in making public the full amount of known benefits arising from the labors of Mrs. Fry, and her amiable colleagues, among prisoners. Some persons would probably doubt the propriety of stating particulars relating to any cases of manifest conversion to God, among criminals in our public prisons. But such are the delightful facts; many prisoners were converted, begotten again by the Word of Truth, by the power of the Spirit of God. Entire silence, therefore, on a subject so honorable to the blessed Author of all spiritual blessings, would be unjustifiable. Mr. Gurney had abundant reason to say of his sister—

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"Numerous and satisfactory were the instances of such reform, which took place under the immediate notice of Elizabeth Fry; but here it ought to be emphatically remarked, that she and her associates uniformly held up to view, that Christianity, in its practical and vital power, was the only true source of a radical renovation of character. Thus, while they ever insisted on cleanliness, industry, and wholesome order and classification, their main dependence (under the blessing of Providence) was on the reading of the Holy Scriptures, and on kind, judicious, persevering *religious* instruction."

Results of the happiest kind were repeatedly witnessed by Mrs. Fry, and her Christian fellow-laborers. They saw the most evident demonstrations of the grace of God, in the conversion of some amongst the vilest of human nature, and in their preparation for eternal salvation by faith in our Lord Jesus Christ. Many such instances of sovereign mercy must, of course, have been entirely unknown to them; but others were known; and some are recorded in their Reports: stated, indeed, with peculiar and becoming caution and modesty. And it would be unjust to the memory of the lamented philanthropist not to give a few of them in this work.

In their Report for 1835, the ladies say:—"The Newgate Association state, that though they have but few interesting cases to bring forward in the present Report, yet, when they consider the nature of the work in which they are engaged, they feel renewed cause for gratitude to the Father of

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mercies that they have been enabled to persevere in it through another year; and, at its close, can look back upon some proofs of His gracious presence with them.

"To Him they ascribe it, that they have been allowed to rejoice over one poor wanderer, who died in the prison, penitent, and, as her last words expressed, 'Happy;' and to hear of another, of whom they also entertain 'a good hope,' who, having received a pardon from our earthly sovereign, was permitted to return to her friends, and died lately a remarkable instance of the power of redeeming grace.

"The case of Ann L. was noticed at the meeting of the British Society last year, when a letter was read, addressed by her to a fellow-prisoner. We now give a few particulars of her history, as it affords encouragement in various ways. She had been instructed in a Sunday-school when a child, and, having a retentive memory, the hymns and passages of Scripture she learned dwelt upon her mind; and when the sad consequences of transgression came upon her, they were found most useful to her. Even during the time she was leading a life of sin, she has declared, that her anguish of mind was indescribable when she occasionally passed a place of worship, which she dared not enter, considering herself too lost for such a privilege; and erroneous as was this view of the character of Him who invites the weary and heavy laden to come to Him, it seems to indicate, at the same time, a ten-

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derness of conscience, and to prove that the Spirit of God continued to strive with her, and that the early instruction she had received was not effaced.

"During the time of her imprisonment, her state of health rendered her the object of particular attention to the Ladies of the Committee; and they had the comfort of witnessing in her a growing meetness for the great change which awaited her; and such was her own impression of the blessing her imprisonment had been the means of bringing to her, as regarded her eternal welfare, that she has repeatedly said, she could not be sufficiently thankful for the discipline she had undergone, severe as at first it appeared.

"Through the various stages of the malady of which she died, she continued to evince the same gratitude to her God and Saviour, the same love of the Holy Scriptures, and, as long as she was able, to use her best endeavors to instruct her fellow-prisoners.

"She was visited, when dying, by some members of the Committee. Her words to them were, 'Oh! what should I do now without Christ?' They were naturally affected at seeing her in much agony of body, and expressed their pity, but she smilingly said, 'What are my pains to what Jesus bore? should *I* murmur?' At her request, one of her visitors prayed with her, and read part of the fourteenth chapter of the Gospel by John, to which she seemed able to listen. Very shortly afterward, she was heard to whisper the words, '*Happy, happy!*'

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and thus she expired; removed, we trust, to that world of light, where 'the inhabitant shall not say, I am sick, for the people that dwell therein shall be forgiven their iniquities.'

"The other case to which we have alluded, equally claims our gratitude to the Author of all good. Mary J. was convicted in July, 1834. From the period of her conviction, her mind seems to have been exercised with a sense of her sinful state, and frequently she had never forgotten the impression she felt on hearing the eighty-eighth Psalm read, immediately on her return to the prison, after her trial. The disgraceful circumstances to which she had brought herself, appeared nearly to overwhelm her, and bitterly did she lament her inattention to the instruction which had been given her in happier days.

"The impression was indeed both deep and abiding; many affecting proofs were given that the Lord himself had spoken to this poor woman's heart, yet it was long before she could take any comfort. She was in bad health at the time of her coming to Newgate: she believed that she should not recover, and her dread of death was extreme. She could not read; but it was her delight to listen to the Scriptures; and when others, who were more dangerously ill, were read to in the adjoining ward of the infirmary, she would come, whether invited or not, to hear what was read. Being a native of Ireland, and a Papist, she for some time dwelt on the idea that she should be happier and easier if

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she might be allowed to see a priest. It was, however, represented to her, that we have a great High Priest, by whom poor sinners have free access to a throne of grace, and she at length was satisfied that no good could arise from confessing her sins to a fellow-mortal, except in as far as it was a duty to acknowledge any deception she had practiced on others, and thus to make all the reparation in her power. Having unburthened her mind to one of the ladies, she expressed herself contented. She remained in Newgate till the month of January last, when a pardon was obtained for her, and she removed to a very humble lodging, where she was under the care of a sister. Here, thus exposed to fresh trials, she was also peculiarly favored by the constant visits of a most kind lady, who read the Scriptures to her, and was in every way her comforter and friend. Here grateful recollection of her friends in Newgate was affectingly evinced, by her making an effort to come there to see them, as soon as she believed she had strength for the exertion. But it was found to be too much for her enfeebled frame, and she rapidly sank from that time, and died on the 10th of May. Her kind friend, in communicating the event, observes, 'Her trust in the merits of our Saviour was firm, and appeared to increase with her bodily sufferings; and her views were clearer, and her sense of the great love of God, in giving his Son to die for sinners, became latterly her only theme.' Her faith was tried in various ways, and the genuine fruit of love and meekness

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which it produced were such, that we cannot but say, 'This is the LORD's doings,' and to Him be the praise.

"One other case has greatly interested us, but the limits of a Report allow us only to mention it briefly. A— P—, during a long and severe illness, gave delightful proof that instruction had been blessed to her. She had been induced to commit some portions of Scripture to memory, soon after she came to Newgate; and, while suffering from inflammation of the chest, and afterwards of the brain, so that she appeared to be nearly insensible, she said they had been brought to her mind with extraordinary power, and had greatly supported and comforted her. She continued to behave with great steadiness up to the time of her leaving the prison; and we have every reason to hope she had truly been brought under higher teaching than ours.

"Of M. M., alluded to in two former Reports, we are still enabled to give a favorable account. She is respectably married, having continued to give every satisfaction in the family in which she resided as an upper servant; and we trust there is now the prospect of her filling usefully a place in society, at least equal to that from which she fell.

"We have been much gratified in hearing of a female, once an inmate in Newgate, who, having been transported, lived three years in the family of a lady, who has expressed entire satisfaction with her conduct, as well as that of other convict servants. As a proof of their honesty, we were in-

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formed, that she did not consider it necessary to keep her drawers locked, yet had not missed a single article."

Evidence, in another form, may here be offered, of the blessed results of this visiting of the prisoners, and reading to them the Holy Scriptures, by Mrs. Fry and her devoted colleagues. We give the following admirable letter, from a sensible person, who had been a Matron in Newgate. She thus addresses Mrs. Fry:—

"Madam,—You asked me if I considered the Ladies' visiting the prisoners did good. I answered 'Yes,' without giving my reasons for doing so; but, as I am aware there has been some objection to the Ladies visiting, I have taken the liberty of writing to state a few of the circumstances that occurred during the *six years* I was Matron, about five of which, as near as I can recollect, the Ladies have come to the Gaol. My sitting-room was so situated, that I could hear any conversation in the wash-house or laundry. On one occasion, there were four women in the wash-house: one said, 'It is all very well talking, but I won't believe there is God or devil.' Jane answered, 'Oh, don't say so; did you not hear what the parson said on Sunday?'—'Aye, that is all very well, but he must preach and come and talk to us, for he is paid for it!'—'Well, but does not our mistress, when she reads to us, tell us so? and she is not paid to talk to us.'—'Aye, but she does it because she feels sorry for us, and does not wish people to come again to be transported.' One

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girl that had not spoken, then said, 'Why, then, Betsey, do the Ladies tell us the same?—they are not paid for it.'—There was silence for a moment: Betsey then said, 'Well, I think there must be a God; for I cannot tell what can make ladies, like them, come to talk to poor wretches like us.' She was some months with me before she was sent abroad, and the alteration in her conduct was very great.

"A woman from K—, with a child, who told me no one should conquer her temper, or her child's, was at last brought to listen to the chaplain and the ladies. She has not been in prison since; and I have been told, by one of the Magistrates, that she is much better conducted; the ladies gave her books, on her leaving, which her children read to her.

"J. H. was six months in gaol; she read twice a week to the Ladies. At first she seemed to despair; but, after they had talked to her, it was quite pleasing to hear her express her sorrow for her sins, and the disgrace she had brought on her family, who are respectable. A lady obtained her a situation; and I have seen several of her mistress's letters, who speaks of her in the highest terms. She wrote to me after she left the goal, and expressed herself in the most grateful manner, as did all her family, for the Ladies' kindness.

"A young girl, who came from B., for the murder of her baby, was, through the attention of the ladies and chaplains, brought to the knowledge of her God. She died in the goal. After the Ladies

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had been, she would take my hand and say, 'Oh, mistress, have I not cause to be grateful to God, who has raised me up such kind friends? who would believe such a lady as that would come to me?' I was with her when she died; her last words were, to tell her parents she looked for forgiveness through a merciful Saviour, and prayed God to bless those dear friends who had brought her to Him.

"My poor women, when I left, begged, with tears in their eyes, that I would ask the Ladies not to forsake them after I had left. I have always found the greatest punishment I could inflict, when they had committed a fault, was not to allow them to see the Ladies on their visiting days. I have received a number of letters from poor transports, who expressed themselves exceedingly grateful to the Ladies.

"You will, I trust, pardon my trespassing so long on your time; and allow me to say that it is not only the prisoners who are benefited, but a Matron must feel doubly anxious to do her duty when she sees ladies exerting themselves to do good to the poor unfortunates. It teaches us to exert ourselves to the utmost; and, instead of thinking ourselves superior in goodness to our charge, to look with thankfulness to that God who alone has preserved us. I sincerely pray, Madam, that you may long have health given you to continue in the good work you have begun; and not only do so yourself, but

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endeavor to persuade your friends to follow your steps. I am, Madam,

"Your obedient, humble servant,

"21*st July*, 1840. "S. A. A."

Various discouraging circumstances and impediments to success attended the Ladies in their labors of mercy; yet, in their Report for 1842, they were enabled to state:—

"The ladies who visit Newgate have still to lament the sad consequences of the unrestricted intercourse of the prisoners with each other, and of the want of employment to which the convicts are subjected. These disadvantages operate with peculiar force on some who, after receiving sentence of transportation, are detained in the prison, frequently for five or six months. Although the visitors find that these circumstances have a tendency greatly to counteract the benefit of their exertions, yet they gratefully acknowledge that they can recur to instances in which they venture to hope that, under the divine blessing, they have been enabled effectually to direct some of the poor wanderers into the paths of peace.

"A detail of several of these cases would, they are assured, deeply interest the reader; but they are unwilling to depart from the rule generally observed by them, of giving publicity only to the circumstances of those prisoners who, after their liberation, have for a considerable time withstood the temptation to return to sinful practices. One

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poor girl, whose soul appears to have been brought to a saving knowledge of her gracious Redeemer, has been an especial subject of thankfulness; and they hope that, in a future Report, they may be able to insert so much of her history as may impart to others a portion of that joy which they have derived in witnessing the evidences of true repentance. In former Reports some interesting allusions were made to a discharged prisoner, M—— G——, a woman advanced in years. She was lately visited in her humble lodgings by two members of the Newgate Committee, who had the great satisfaction of believing that, through the operation of the grace of God, she was enabled to look forward, in faith and hope, towards that awful period when this mortal must put on immortality. E—— A——, whose case has been before described, continues to occupy the situation which she has filled for six years, and in which her services are highly valued by her employers.

"M—— R—— dated her ruin from attending those nurseries of crime, *the penny theatres;* where unhallowed passions are excited in the minds of children scarcely past the age of infancy, preparing them to swell the calendar at the criminal courts, to fill our prisons, or to augment the population of our penal colonies.

"This poor child went on from sin to sin, till, having violated the laws of her country, she was placed in Newgate, and thence sentenced to three years' imprisonment in the General Penitentiary.

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She there learned that she was a helpless, sinful creature, but that a Saviour had come into the world, whose blood cleanseth from all sin. Her health becoming impaired, she was placed in the infirmary, where she was under the constant care of the pious Matron, and received the frequent visits of the Governor and Chaplain, and also of one of the visiting ladies. She was extremely grateful, saying, sometimes, that she was undeserving of the kindness she met with. When her sickness seemed likely to prove fatal, she was permitted to see her parents and sisters, whose indifference to spiritual things weighed heavily on her mind. She entreated them to flee to the Saviour, whose mercy had reached her in all her guilt, and who had made her happy in the prospect of death. When asked on what she rested her hope, her reply was, 'Christ is my only hope.' A few minutes before she expired, while the Chaplain was praying with her, she was heard to say 'It's faith—say—Christ Jesus.' The faltering tongue could utter no more; with that beloved name she breathed her last."

However numerous and specific might be the cases stated of success in the conversion of criminals in Newgate, to God and holiness, many would hesitate to receive them as worthy of regard. So powerful is the prejudice against such conversions in certain minds. Some persons, besides the self-righteous, would fear the publication of such facts But all who admit that "the Gospel of Christ is the power of God unto salvation to every one that be-

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lieveth," acknowledging the Omnipotent grace of the Holy Spirit, will admire the caution displayed in these statements of the Ladies' Reports, assured that the fruits of their labors must be worthy of their endeavors, and such as, through eternal ages, will redound to the glory of God by Jesus Christ our Saviour.

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CHAPTER V.

MRS. FRY'S PROVISION TO BENEFIT FEMALE CONVICTS.

Mr. Gurney's statement regarding the female convicts—Wreck of the convict ship "Amphitrite"—Convicts and crew lost—System of transportation—Number of ships and convicts visited by the Ladies—Six ships reported in 1829—Conversation of a sailor—Convict ships reported in 1835—The "George Hibbert"—A Missionary takes charge of the convicts—Mrs. Fry obtains a free passage for him—Letter from Mr. Saunders—Letter from Capt. Livesay—Convict ships reported in 1840—Ships in 1841—Report in 1842—Letter from a Matron in Van Dieman's Land—Report regarding Paramatta—Testimony of a mistress—Extended report of a Lady's visit to the Factory—Condition of the three classes of convicts—Miss A——'s interview with them—Cases of prisoners—A murderer—A solitary prisoner—Want of a Ladies' Committee—Convicts' station—Port Stephens—Beneficial labors of Sir E. Parry—Various improvements, especially in Van Dieman's Land.

MR. GURNEY, in his sketch of the life and character of his sister, refers to another and very important branch of Mrs. Fry's philanthropic labors—her provision for female convicts. This part of her care commenced in 1818, aided by her faithful coadjutors. Mr. Gurney truly states, that "the convict ships for females about to be transported to New South Wales, were a most important part of the service of Elizabeth Fry and her associates; and the success of the admirable regulations which they

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introduced into those vessels, in order to insure the maintenance of a truly Christian order during the voyage, was frequently acknowledged by the Colonial authorities. The reader may remember, that one of these vessels, containing female convicts, was wrecked on the coast of France, and that the whole of these afflicted women perished. What a satisfaction was it that many of them had passed under the Christian care and instruction of the Ladies' Committee in Newgate!"

Reference is here made by Mr. Gurney to the convict ship, "Amphitrite," which was wrecked off Boulogne, in September, 1833. There were one hundred female convicts on board, and they were all lost, with the captain, officers, surgeon and his wife, and nearly all the crew. But there is reason to believe that, by the devoted kindness of Mrs. Fry and her amiable Christian colleagues, many of the convicts had been made acquainted with the saving truths of the Gospel of Christ.

Considering the forlorn and deplorable circumstances of female convicts, when transported, it seems hardly possible to imagine a greater act of kindness and mercy than the provision of various things considered necessary, useful, and instructive for their voyage, as made by the Ladies' Committee. But this will best appear from their own statement, "ON THE ATTENTION REQUIRED BY FEMALE CRIMINALS ON THEIR LEAVING PRISON." They say:—

"Among the female convicts in our prisons, a

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considerable proportion have received sentence of transportation, and are in due time transferred to the convict-ship which is destined to convey them to New South Wales. Several humane regulations have lately been made by Government respecting female transports. They are, under these regulations, allowed to take out with them any of their children who are under the age of seven years; and a mother, who has an infant at the breast, is not compelled to leave England until her child is of proper age to be weaned. Again, when female transports are removed from their prisons to their convict-ship, they are not to be laden with heavy irons for their journey; and, since this rule is often infringed, it is desirable that the ladies of the committee should be vigilant on the subject, and should represent all such cases first to the Governor of the prison, and afterwards, if needful, to the Visiting Magistrates. Government, or the cities and counties from which the female transports come, provide them with clothing, and the Committee of the 'British Ladies' Society' are accustomed to supply them with religious tracts and a library of valuable books, besides a variety of articles to every one;* the

* Each woman transported is provided by the British Society of Ladies with the following articles:—

One Bible.
One Hessian apron.
One black stuff ditto.
One black cotton cap.
One large Hessian bag (to keep her clothes in.)
One small bag, containing:—

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whole 'intended to afford them during their voyage some little accommodations, and the means of useful and profitable occupation.' Much pains have also been taken by those members of the committee to whom the care of the women in convict-ships has been delegated, to impress upon them the necessity of continued good conduct, both for their temporal and spiritual welfare, and to arrange such a system among them as will assure the maintenance of a salutary order and discipline on their passage to New South Wales. It generally happens that such of the female transports as obtain from the surgeon of the vessel a certificate of their orderly behavior while under his care, are, on their arrival at their place of destination, immediately hired as servants

One piece of tape.
One ounce of pins.
One hundred needles.
Four balls of white sewing cotton.
One ditto black.
One ditto blue.
One ditto red.
Two balls of black worsted, half an ounce each.
Twenty-four hanks of colored thread.
One of cloth, with eight darning needles, one small bodkin fastened on it.
Two stay-laces.
One thimble.
One pair of scissors.
One pair of spectacles, when required.
Two pounds of patch-work pieces.
One comb.
One small ditto.
Knife and fork to each mess.
Ball of string ditto.

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by the most respectable families in the colony; and very encouraging accounts have been received from New South Wales of the manner in which many of these females continue to do credit to the care of the Ladies in the 'British Society.'"

One hundred and six ships, containing about *twelve thousand* female convicts, are reported as having been visited by the Ladies of this Society; and various pleasing accounts are given respecting them in several of their Reports. In that for 1829 they state:—

"Since our last Annual Meeting, five female convict ships, containing *five hundred and ninety-five* convicts, have been sent out; also one ship from Ireland, with convicts from thence. Two hundred were provided for by an order from the Navy Board.

"This ship does not come properly under the notice of our Society, the whole of the expense having been defrayed by the Navy Board; yet, as the articles were procured by those members of your Committee who take charge of the female convict-ships from England, we feel it right to embrace this opportunity of alluding to it, as an additional proof of the interest which Government continues kindly to manifest in this very important engagement.

"The Committee for arranging the convict-ships express themselves encouraged to believe that the efforts they make in behalf of these poor 'outcasts' is attended with increased satisfaction. The women generally appear grateful for the kindness and at-

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tention shown to them after they are embarked for transportation; and many of them, softened, as they frequently are, at this important juncture, manifest a desire to improve. Some captains of the convict-ships, on their return to England, have reported well of the health, attention to cleanliness, and improved appearance of the women during the voyage. It has also been remarked, that those women who go from prisons where Ladies' Committees are formed, are much better behaved than those from prisons that are not under such superintendence.

"A further account may be expected of the conduct of the women after their arrival in New South Wales; but we find it so difficult to obtain correct statements on this subject, that we fear saying much, although there are some individual instances, of a highly satisfactory nature, which have come to our knowledge, such as induce us reasonably to hope that there are many others equally encouraging that we may never hear of; nor is it for us to determine how, either immediately or relatively, it may please a kind Providence to bless our labors.

"We cannot forbear mentioning here a little anecdote connected with this subject, though not immediately relating to our particular objects. A poor sailor, on board one of the female convict-ships, received a religious tract from the Ladies who visited the ship, which made so deep an impression upon his heart, that it induced him, upon his arrival in New South Wales, farther to examine the subject,

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and to consult other books of a serious nature; and we rejoice to hear that, since his return to England, which is some time since, he appears to have become a decidedly religious character, walking worthy of his high profession."

Their Report for 1835 mentions the departure of six convict-ships during the year; and as many circumstances relating to the condition of one of them, the "George Hibbert," was known to the author, he may add a few particulars. The Ladies state:—

"In the course of the past year four ships for female convicts have sailed for New South Wales, the 'George Hibbert,' the 'New Grove,' the 'Mary,' and the 'Hector.' These have all been supplied with the customary articles for the accommodation of the poor women, and were visited by some members of the Committee, who made the usual arrangements on board. A letter has been received from the surgeon of the 'Nunia,' which sailed in 1833, giving a satisfactory account of the benefits resulting from the plans adopted during the voyage, and mentioning the conduct of some of the women in terms of commendation. The 'George Hibbert' conveyed 150 women, 41 children, and 9 free passengers. This ship was highly privileged, having a pious missionary and his wife on board; they obtained from Government a free passage, on condition that they should charge themselves with the religious instruction of the convicts. From these estimable persons the Committee have been grati-

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fied by receiving some interesting details of a part of the voyage. The latest intelligence was sent two days after they had crossed the Line. They mention the church service having been regularly performed twice on the Sabbath days; and that, every evening during the week, and sometimes in the forenoon also, the Holy Scriptures were read, and the reading succeeded by prayer. Schools for the children and adults were kept every morning, when the weather and other circumstances would permit; being held on the deck, they were sometimes unavoidably interrupted. Two Bible classes were formed, and amongst the women comprising these there were some hopeful. The missionary (J. Saunders) adds, 'God has opened to me a great door; I trust it will prove effectual, though I have to lament over a dead spirit.' A letter has also been received from the surgeon of the same ship, which gives a good report of the women. In allusion to the religious care extended to them, he expresses some doubts of permanent benefit, but acknowledges that the immediate good effect is obvious.

"Two vessels for Irish convicts, the 'Andromeda' and 'Neva,' have likewise been supplied with the usual requisites by this Committee; and gratifying intelligence has been received from Cork of the good effect that has followed the Christain labors of a few benevolent ladies there, who attended to the poor convicts at the time of their embarkation.

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"A letter has been received from the surgeon of the 'Mary,' which set sail in April last; it was written soon after they sailed, dated the 'Land's End;' it gives a good account of the orderly dispositions of the woman.

"In writing their Report, the 'Convict-Ship Committee' modestly express their feeling sensibly that they have not much proof of their feeble efforts having been attended with success, yet they indulge a hope that the instruction and moral discipline, now generally adopted during the voyage, are the means of preventing much evil, and of promoting the moral and religious improvement of those who are suffering the penalty of their crimes."

It is due to the memory of Mrs. Fry, to state here, that, from the consideration of benefit to the convicts and their children on board the "George Hibbert," she solicited and obtained a free passage for this worthy missionary and his excellent wife, and rendered them various kind services before their embarkation. From his highly respectable character and standing as a minister of Christ, she expected much good to the unhappy females on board, under the Divine blessing. The whole number was 223, besides the crew of the ship, viz.

Women convicts . . .	150
Their children	41
Free women	9
Their children	23

They sailed on the first of September, 1834, from the port of London, and reached Sydney on the

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first of December, The zeal and devotedness of Mr. Saunders to his new charge, promoting the spiritual welfare of his great charge, fully justified the confidence reposed in him by Mrs. Fry. This will appear partly from the following extracts of a letter from him, dated Sydney, December 10, but more fully from the testimony of Captain Livesay, from the same place:—

Mr. Saunders writes: "Divine Providence opened the way for service that evening; and I went down into the prisons, and had a pleasant season to my soul; and so of the succeeding days, till Sunday, when I envied the tranquillity of the Isle of Thanet: however, we had service between decks, and I trust they were not without their influence upon my own and the prisoners' souls. On Sunday or Monday night we had a smart breeze, and I felt myself a coward. It was then I discovered how the busy time of the last few months had eaten away faith and fortitude; it led me to prayer—which I trust was progressively answered during the voyage. We maintained regular services, both daily and weekly—the Sabbath service being conducted on the poop. Soon afterwards, we were on the verge of the Line, and here we lost a man, named Davis, overboard: he had committed a flagrant breach of propriety, and seemed determined to drown his soul in perdition; accordingly, he got tipsy, vented most horrid blasphemies, and, unseen by others, fell overboard: when missed, most diligent search was made, but the boat returned

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without any trace of him. It led me to supplicate for greater diligence and faithfulness. When off Tristan d'Acunha, we had a gale which much alarmed me. I was not well: we had again commenced services between decks, which amounted in the whole to six; after which, I and my wife celebrated the Eucharist together. It was the first Sunday in October, and I wished to commemorate the surpassing love of the Redeemer to my soul. I possessed faith for eternity, and could happily 'read my title clear,' but shuddered at the prospective calamities which might arise to the passengers and crew. The Lord heard and answered our prayers; before Monday night we had moderate weather; and Tuesday, the 7th, my birth-day, was most splendid; the air serene, cool, and clear. This was a happy commencement of my new year. I thought heaven smiled upon me; and truly I have found God most gracious to me ever since; 'He strengthened me with strength in my soul;' and, though I had my apprehensions at times, yet, in the subsequent gales, of which we had two, I was mercifully preserved from fear. God can bring the stout man low, and raise up the faint and weak. We now ran pleasantly on, with very variable weather, until 24th November, when we had the happiness of seeing land, after having lost it for very many days. I felt it now my duty to redouble my exertions; and, in addition to the services I have previously mentioned, I gave a lecture every evening on some point of morality, such as Truth,

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Charity, &c. Our hearts were all exultation; we were, however, kept both humble and patient, so that, when we had baffling or light winds, we took it gratefully, as part of the 'all things.' Sunday, 30th November, the last Sabbath at sea, God was with me; and I trust the service had a beneficial effect. Monday, we arrived, to deplore the sin and vileness everywhere manifest around. I preached on board, to the women who were not yet landed."

Captain Livesay, in a letter dated Sydney, 16th December, 1834, gives the following honorable testimony to Mr. Saunders, and his labors among the female convicts on board:—

"I have been very highly favored in having an excellent surgeon, and likewise a most excellent Baptist Missionary, Mr. John Saunders. He has proved a very great acquisition: his kind attention to the unfortunate criminals has been unceasing; and many of them, I hope, will retain the grateful remembrance of his kindness to them. Some of them, who, when they came into the ship, could neither read nor write, have left her well capable of doing both. His wife, a most amiable young woman, was also very attentive and kind to them: the whole of them will have to acknowledge, to the end of their days, that the 'George Hibbert' has been to them a comfortable home. There were some few very bad spirits among them; but, I am happy to say, they made but a small part of the whole."

In their Report for 1840, the Ladies' Committee

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state, "We must not lose sight of the objects of our solicitude when they are reaping the bitter fruit of their crimes in banishment from their native shores. The same attention, as far as practicable, follow them on board the convict-ships, and influence, though necessarily with diminished effect, their future character and destinies.

"Before the commencement of their voyage, these unhappy people are assembled in companies of about twenty at once, when certain rules are read and expatiated upon; a course which seldom fails to elicit from them some expression of feeling, frequently accompanied with assurances of their desire for a renovation of character, and in some instances, their understandings and hearts *have*, we trust, been opened to receive the transforming and elevating influence of the Gospel.

"Every encouragement is given, on the development of favorable appearances, to hope that a satisfactory conduct during the voyage will be followed by the recommendation of the Surgeon-superintendent, who preserves a record of every transaction relating to the convicts; notwithstanding this, we cannot conceal from ourselves the apprehension to be entertained from the prospect of the powerful temptations which await their arrival; when the conservative influence of these admonitions and regulations is, at least in a great measure, withdrawn.

"From the testimony of a surgeon, who went out with 150 convicts in 1839, we have the satis-

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faction of learning that their conduct during the voyage was 'most praiseworthy;' one of them, whom he describes as 'a most valuable woman,' acting as schoolmistress.

"The ships visited since the last Report are the 'Hindostan,' with 186 women on board; the 'Mary Ann,' with 145; the 'Gilbert Henderson,' with 182; and the 'Surrey,' with 218—total 731.

"From the commencement, in 1818, the number of ships visited has been 69, and the convicts 8,476."

In the Report for 1841, the Ladies say, "The only convict ship which has sailed from London since the last annual meeting of the 'British Ladies' Society,' is the 'Navarino,' in which 180 female prisoners were transported to Van Dieman's Land. Before they quitted the General Penitentiary, many appeared to be impressed with a sense of their past sinfulness; and there is good reason to believe, that some had really fled for refuge to the Saviour of sinners, and were enabled to rejoice in the hope set before them in the Gospel.

"The change from the seclusion of their cells to the bustle and tumult of the ship, had, for a time, a distressing effect upon most of them; and the visits of the ladies were, from this circumstance, rendered unusually trying. They were, however, cheered in some degree by the letters of some of the prisoners to their friends; from which it was evident that those by whom they were written were under the influence of better feeling, and had acquired clearer views

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of 'the truth as it is in Jesus,' than many whose sentiments had before been subjected to a similar test; and amidst much that is calculated to excite our fears for those over whom we had for months been watching with interest, and who were now exposed to a most severe trial, we still hope that through Divine mercy, not a few may be upheld in their endeavor to tread safely the difficult and dangerous path before them.

"Allusion was, in a former Report, made to the statement given by the surgeon of the 'Gilbert Henderson.' He remarks that *twenty-five* prisoners were taught to read during the voyage to Hobarton; that many were in the habit of perusing the Holy Scriptures, and seemed to take delight in them. We have also had the satisfaction of hearing, that several of the prisoners in that ship obtained situations in respectable families, on her arrival in the colony."

Persevering in their arduous and self-denying labors, the noble band of Philanthropic Ladies make the following record in their Report for 1842:—

"No less than 750 females have, since the last report, been transported to our penal colonies. And in approaching this subject the Committee desire to express their affectionate remembrance of one amongst their number, who had been distinguished by the long and faithful performance of her self-denying labors; but who will be seen no more amongst them. During a period of more than twenty years, Mrs. Pryor, in addition to other prison en-

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gagements, visited, with few exceptions, every female convict-ship which left England, amounting in number to upwards of *eighty;* and her advice and benevolent efforts were extended to thousands who were thus transported to a distant land.

"Through the course of a protracted illness, in the experience of her own nothingness, and wholly disclaiming any trust for salvation upon the works which she had been enabled to perform, she testified her humble confidence in the free mercy of her Redeemer; through whose merits, it is our happiness to believe, an entrance has been ministered unto her into the everlasting kingdom of everlasting peace and rest.

"The attention of the convict-ship sub-committee has been directed to those who have successively been sent out in the 'Rajah,' the 'Garland Grove,' the 'Emma Eugenia,' and the 'Royal Admiral.' The convicts have, as usual, been supplied with various articles of clothing, besides haberdashery, materials for needle-work, and knitting, (in order to afford employment during the voyage,) and with books of instruction, comprehending that most blessed book, whose value the Committee are anxious should be rightly appreciated—the Holy Scriptures.

"The prisoners in the 'Rajah' were peculiarly favored. A clergyman who was returning to his duties in the colony went out in that ship as a passenger; and the Committee have had the satisfaction of hearing that the free passengers, the crew,

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and the prisoners, were assembled, as far as their several circumstances would admit, on the evening of each passing day, for the purpose of prayer and praise. Besides the advantage which the prisoners derived from the instruction given by the clergyman, they were also under the superintendence of a female of superior attainments, who had previously been an officer at the General Penitentiary, and who obtained a free passage in the 'Rajah,' with the understanding that she should devote her time during the voyage, to the improvement of the convicts. Several letters have been received from her, containing very interesting details. One extract we venture to introduce, as the scene it describes affords a most striking contrast to the wretchedness and disorder formerly manifested on board these ships.

"The letter is addressed to our late beloved friend, Mrs. Pryor:—'I must again, dear Madam, for a few minutes, resume my pen in order to depict, if possible, the scene of yesterday. It was, as you will imagine from our latitude, excessively hot; but an awning was fixed up, and gave the deck much the appearance of a church. Seats were temporarily made of planks and tubs, so that all the women were accommodated in an orderly manner; while apart, but in equal order, were arranged all the sailors.

"The women, for the first time, put on the cool white jackets and checked aprons provided for them; and I cannot tell you how really picturesque

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and neat they looked from their uniformity of dress: it was equalled only by their breathless attention during the service. The congregation so interesting, the circumstance of more than 200 persons assembled in such order on the deck of a ship to worship God and hallow His Sabbath amidst His own works—alone on the ocean, or at least not within many miles of other human beings—all produced such feelings as, I believe, none of us ever before experienced. We only wish that you could have been present to witness the fruits of your exertions.

"The reports of the surgeons who had charge of the prisoners in the ships now referred to, have not been received; but from private information it is ascertained, that the 'Garland Grove' also arrived safely at Hobart Town. One prisoner died on the passage; and we add with thankfulness, that she was considered truly penitent, and that her end was peaceful."

Though deprived of the personal co-operation of their devoted friend, Mrs. Fry, through her illness, zeal and activity continued to distinguish, if not to increase in, the Ladies' Committee; as appears from their Report in 1844. They say:—"Since the last Report, several ships with female convicts have sailed for Van Dieman's Land. The 'Margaret,' with 160 women. The 'Woodbridge,' with 205. The 'Emma Eugenia,' with 170. The 'Angelina,' with 170. The 'Waverley,' from Ireland, with 160; and the 'Greenland,' also from

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Ireland, with 130. These ships have been provided with the articles usually prepared by the Ladies.

"The plan which the Committee has been desirous to adopt, of sending out judicious and pious female officers, to superintend the prisoners during their passage, has been pursued as far as practicable; and a proof of its utility will, it is thought, be found in the following letter, addressed to Mrs. Fry, by one of the Matrons, who went out in the 'Garland Grove:'—

"'*Hobart Town, Van Diemen's Land,*
"'*March* 20, 1843.

"'To Mrs. Fry.

"'MADAM,—I feel, in addressing you, that I need not offer an apology; as the subject is one in which you are so deeply interested, I am assured you will not consider this letter an intrusion.

"'Through the kind care of a watchful providence, the convict-ship, *Garland Grove*, arrived at its destination in safety, after an agreeable voyage of 110 days from the Downs.

"'We had been more than a fortnight at sea, before we could attempt any arrangement for the regular employment of the women; and, owing to the severe indisposition of my colleague, Miss M'Larene, I was in a great measure alone.

"'We selected two schoolmistresses, and determined to do without monitors. Though it was an addition to our labors, we found it an advantage, as it prevented many disputes that might otherwise

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have arisen betwixt the prisoners. There were only seven of the children who were old enough to be taught their letters; these could read very nicely when we reached the end of our voyage. Amongst the women there were fifteen who were totally unacquainted with the alphabet; ten of them proved apt and diligent scholars; one was upwards of fifty years old. Some could read but imperfectly, and we had the pleasure of seeing them improve; others could read, but not write, and they gladly embraced the opportunity of learning. When Miss M'Larene recovered, our plan of procedure was as follows: At nine in the morning, when all were assembled who could be spared from the necessary duties of the prison, Miss M'Larene read a chapter and a short collect, after which she read and explained the Scriptures to a number of the older women. I had thirty, whom I instructed in writing for an hour and a-half, and then another hour was occupied in reading. During this time, the schoolmistresses were engaged in teaching those who were learning their letters; this continued until twelve, at which hour they had dinner. From one to half-past two I spent in the hospital, and Miss M'Larene attended to the work on deck, pointing out to the idle the advantage of industry.

"'At three o'clock we dined, and then they were left at liberty to amuse themselves; and it was very pleasant to see here and there a group seated, listening to one of their companions reading aloud. The library was of great use, as it was on-

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ly on condition of good conduct that they were allowed to have a book. A little before five they had tea, then the beds were taken down at six, the names were called over, and they went below for the night. We concluded the day by reading a chapter, singing a hymn, and prayer.

"'Often, when conducting this service in the dim light of the evening, listening to their voices whilst they sang the evening hymn, have I put the question to myself, Who hath made thee to differ from these? my resolution to benefit them has been strengthened; a lesson of humility, and a spirit of thankfulness, have been imparted in a manner I never before felt.

"'We had many things to encourage us, but we were not without much that required a great exercise of faith and patience; however I met with much less to annoy than I anticipated. The greatest difficulty was to prevent swearing; in many, the habit was so confirmed, that I am fully persuaded nothing less than a work of grace in their hearts could eradicate the evil.

"'The surgeon-superintendent, Dr. Bland, and Captain Forward, gave us every assistance in their power; and impressed upon the women the advantages that would arise from a cheerful compliance with our regulations. We had eight deaths; one was not well when she came on board; she was ignorant of all but evil. I never heard of a more depraved character; every opportunity that offered we embraced to set before her the truths necessary

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to make her wise unto salvation, and, whilst either Miss M'Larene or I were there, she appeared to value these instructions; but I soon found that afterwards she turned all that had been said into ridicule. She *died* as she had lived, without the fear of God. Lydia Cross was taken ill soon after we crossed the Line; she had had the advantages of a Sabbath-School education. It was not until she had been some days in the hospital that I could induce her to converse with me. About a fortnight before her death, when I asked her how she was, she burst into tears, and exclaimed, 'Oh, Ma'am, I know that I am dying, and I have no hope. I am not like others; I have read the Bible, and all my life long I have been sinning against knowledge: my sins are too great to be forgiven.' I spent some time with her in reading and prayer; she continued several days in a low desponding state, and all I could read or say seemed only to increase the anguish of her mind; her constant remark was, 'Lady, I am the servant who knew my Master's will, but did it not, and I shall be beaten with many stripes.' One evening, when I visited the hospital as usual, I read to her the fifty-fifth chapter in Isaiah, and the parable of the prodigal son. When I had finished, she said, 'Read the last chapter again.' For some moments after I had concluded she remained perfectly silent; at last, with an earnestness of look I shall not easily forget, she said 'May *I* hope to be received like the prodigal son?' I soon after left her, earnestly praying that He who had begun the

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good work would graciously carry it on. I saw her on the following morning: she appeared quite a different creature; the fixed expression of despair, which her countenance had before worn, was now succeeded by a humble, hopeful look, and in faint accents she exclaimed, 'Lady, all is peace now, through the blood of the Lamb.' There was indeed a change; she now no longer dwelt so much on the *justice* as the *mercy* of God. I spoke to her some time of her state, and the ground on which she built her hopes; and was much pleased with her replies. She lingered through the day in the same happy frame of mind, and in the evening her ransomed spirit took its flight, and, I doubt not, is now mingling its glad hosannas with the redeemed out of every nation, and people, and tongue.

"'The deaths of Louisa Coggins, Mary Jones, and Ann Bates, were equally hopeful. It is with feelings of humble gratitude that I record these pleasing circumstances. God has, indeed, given us a rich reward, in thus blessing our feeble and imperfect efforts. We had the satisfaction of seeing many give pleasing evidences of a change of conduct, which I hope will be followed by a change of heart. Numbers of these poor exiles are endeared to me; their affectionate gratitude I shall ever remember. Many times, with tears in their eyes, they said, 'Oh, what should we have done if you had not been with us?' When they landed in Hobart Town, the separation was a trial to my feelings which I had little anticipated. The four months

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spent with these poor outcasts, endeavoring to benefit them, will ever be numbered amongst the happiest of my life; and to that kind friend, Miss Richards, who first directed my attention to the work, shall I ever feel a debt of gratitude I can never repay. I must conclude, begging pardon for having thus trespassed upon your time; and praying that the Giver of all good things may long spare your valuable life, and give you richly to enjoy the light and favor of his countenance.

"'Allow me, Madam, to subscribe myself, with sentiments of the greatest respect,

"'Yours, most sincerely,

"'ELIZA LANG GRINDROD.'"

A document so truly interesting as this letter merits a conspicuous place in the memoirs of Mrs. Fry, as proving the inexpressible importance of her philanthropic labors. But we must give a few more paragraphs from the Ladies' Report of 1844, relating to this subject. They state:—

"Dr. and Mrs. Bowden, before mentioned, went out in the 'Woodbridge,' and in a note to the Secretary of the Convict-Ship Sub-Committee, Mrs. Bowden speaks highly of the conduct of the prisoners, and expresses her hope that much good might be done during the voyage. Trusting that this hope was derived from dependence on Divine aid, we rejoice in the prospect opening before the poor convicts committed to her superintendence. May 'the God of all grace' so bless the means em-

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ployed, that our brightest anticipations may be realized to the glory of His name in the salvation of many souls.

"Many of the prisoners who went out in the 'Angelina' were, on their first arrival at Millbank, refractory; their orderly behavior in the ships can, therefore, hardly be separated from the important fact of their having been accustomed in that prison to Scriptural instruction from the excellent Chaplain of the establishment, to the regular visits of the Schoolmistress, and the occasional visits of the Ladies' Committee.

"One girl, who improved much before she was sent on board, had answered very correctly some questions put to her, and the visitor was surprised to hear she had never been to school. She was asked, 'Have you been accustomed to attend any place of worship?' 'Never,' was the reply. 'How then have you learned the things you have told me?' Her answer was, 'I have been a great deal in prison.' This girl was one of the most depraved, and her parents were both notorious drunkards. Just as the Ladies were leaving the ship, and about to be conveyed in a boat to the shore, at a moment which is always full of solemn interest—one of the prisoners, leaning over the side of the vessel, said very distinctly, yet with evident emotion, 'Our prayers will follow you, and a convict's prayers will be heard.'

"Another source of encouragement to our Committee has arisen from the intelligence communi-

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cated in a letter addressed to Mrs. Fry, that on April 21st, 1843, a meeting of Ladies was held at Hobart Town, when they resolved to form themseves into an Association in connexion with the British Ladies' Society, for the purpose of promoting the reformation of female prisoners in Van Dieman's Land, and to denominate it, *The Tasmanian Ladies' Society*. The views of these Ladies, in undertaking this work, may be given, as expressed in their 3d Resolution:—

"'Since the grand object we have in view is the instruction and reformation of female prisoners, and since this object cannot be attained by any other means than those which God hath graciously been pleased to ordain and reveal in his written and inspired Word, we mutually agree to form ourselves into a Society on the broad principles of Christianity, under the influence of Christian love, and with a single eye to the glory of God in the salvation of our fellow-sinners, through the faith and obedience of the Gospel of Christ. In all our communications with the women, whose interest, spiritual and temporal, we desire to promote, we shall uniformly adhere to the Scriptural principles on which our Society is formed, devoutly guarding against any allusions to denominational peculiarities, and ever manifesting our desire to set forth the facts and doctrines of the Bible, in the manner most calculated, under the Divine blessing, to win souls to Christ, and to strengthen and confirm them in the faith and obedience of the children of God, and to

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show that we are deeply and affectionately interested in, and concerned for, the promotion of their present and everlasting happiness.

"'As we are taught in the Scriptures, and do firmly believe, that the conversion of every sinner who is brought from Satan unto God, is the peculiar and exclusive work of the ever-blessed and eternal Spirit, we desire to enter on our work in humble reliance on His Divine aid and influences, and would ever bear in mind the duty and the privilege of being much engaged in fervent prayer, secret and social, and imploring the abundant outpouring of the promised Spirit of all grace, both upon ourselves and the unhappy women, whose spiritual and eternal welfare we unite to promote.'"

Our readers will naturally desire to be informed what becomes of the female convicts, when they reach New South Wales. A few particulars regarding their condition, therefore, in that remote region, must be added in this place. It is well known to many, that that country was taken possession of as a British colony in 1788, and designed by our Government to be the refuge for our convicts, after we had lost the asylum for that unhappy class of persons in America, by the acknowledgment, in 1783, of the independence of the United States.

Female convicts, on their arrival at Sydney, are conveyed by water about sixteen miles to a large prison at Paramatta. This place is a kind of "Bridewell," as stated by Dr. Lang; and is de-

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signed as a penitentiary, or house of correction, and called "The Factory." From this establishment, the more orderly and well-behaved are assigned as servants, on application of housekeepers, recommended by clergymen or magistrates; though some, as already stated, on certificate of good behavior, obtain situations immediately on their arrival at New South Wales.

Regarding the condition of convicts when arrived at Sydney, the Committee of the Ladies' Society cherished much anxiety; convinced that a zealous co-operation with them on the part of ladies there as essential to the success of their benevolent plans in England. They corresponded, therefore, with persons in authority in the Colony on this subject, and sought to interest all who were likely to aid them, in furthering their philanthropic objects. Several encouraging references to this department of labor, are given, therefore, in their Reports.

In that for the year 1829, we find the following from the lady of General Darling, Governor of New South Wales:—

"*Government House, Sydney,*
"*Feb.* 28, 1828.

"When I last had the pleasure of addressing the Committee of the British Society, I mentioned the improvements which were then in progress at the Factory, the object of which was to render the building more complete, and better adapted to a perfect classification, dividing the women into three

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classes, and totally separating them from each other.

It is now nearly two years since I first established the School of Industry: it has succeeded beyond my most sanguine expectations. The Orphan School at Paramatta is conducted on nearly the same plan, and generally contains about 120 children, either orphans, or the children of prisoners who are unable to support them. The School is *now* admirably managed, and I trust that many of these 'lambs of Christ's fold,' may, indeed, be his followers, both in this world and that to come. I have also instituted the 'Female Friendly Society;' and have, I am happy to say, fifty-two subscribers, who pay their twopence per week; many of whom are, or have been, prisoners. As it has not yet been established twelve months, this number will, I hope, be doubled and trebled."

The "Penitentiary," as we learn, included the third class of the prisoners, who were found to be the most depraved and disorderly. But a further description of the "Factory," we find given in the same Report for 1829, "by Mr. R——, who is lately returned from a visit to New South Wales." That gentleman says:—

"Accompanied by the Matron, I went over the whole Factory, which contained, at that time, 500 inmates. These are divided into three classes, which are separated from each other; a difference being made in the dress, conveniences, food, and

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labor of each class. I was much pleased with the cleanliness, order, and regularity with which the establishment was conducted, and the healthy appearance of all the classes, as well as the general decency of behavior, especially the first and second classes. Their food was wholesome and nutritious, and served up to them with great attention to cleanliness. Perhaps few cases of thorough amendment in their lives, or deep religious feeling, are to be expected, especially as they are obliged to live in such large communities; but that great moral good results from the endeavors of the Ladies' Committee, was allowed by all with whom I conversed, among whom were the Governor's Secretary, Mr. McLeay, Colonel Dumaresq, and the Rev. Mr. Marsden."

In the same Report there is the following extract of a letter, "from a lady residing in New South Wales," regarding one of the female convicts: it appears to have been written to Mrs. Fry, or one of the Secretaries of the Ladies' Committee:—

"*Hobart Town, Oct.* 10, 1823.

"Agreeably to your request, I write these few lines to inform you and the other Ladies, who so humanely interested themselves for M—— A——, (a female convict, sent out to this Colony in the 'Charles Forbes,' transport,) that she entered my service on her arrival, and that she continues in it still. That she has conducted herself with great propriety, and has been very deserving of my pro-

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tection, which I have promised to afford her as long as she fulfils her duties as she has hitherto done.

"She begs I will offer her grateful recollection of your kindness, and that of the other Ladies, and hopes never to forfeit the good opinion you have been pleased to bestow upon her."

Satisfactory as this account may appear, as to the benefits derived by some of the convicts, the most correct and faithful representations of the degraded females who have been transported to New South Wales, is believed to be contained in a very interesting little volume, entitled "THE PRISONERS OF AUSTRALIA." It is the production of a lady known to the subject of this memoir and the Ladies of the Committee, before she visited that distant Colony in 1836, when she personally inspected the "Factory," and investigated the state of its unhappy inmates, at the particular request of Mrs. Fry.

"Requested by many friends," Miss A—— says, "to lay before the public the substance of a journal, which, during my residence in Australia, I had forwarded to England, relative to the condition of our unfortunate prisoners in that Colony, I do so with some hesitation, feeling how incompetent I really am, to do justice to a subject, not only of deepest interest, but one of too much importance to be unskilfully handled. Nevertheless, so far as this little volume may be considered as an appeal to the feelings of every woman in behalf of woman, I fear

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not that I have trespassed upon grounds confined within the limits of political jurisdiction; and connected, as our efforts among the poor in England must be, with the transportation of our prisoners abroad, I trust I shall be pardoned in having combined the interest of both, in a work expected, perhaps, to be more exclusively a history of Australia.

"Having been commissioned by Mrs. Fry to investigate the state of the female prisoners at Paramatta, I sought an interview with the Governor of the Colony, anxious to take no steps of personal interference unauthorized by his permission. I met with a most courteous reception from his Excellency, who not only gave me *carte blanche* to visit the Factory when, and as often as I pleased, but also kindly assured me of his cordial co-operation and assistance, in the formation of a Ladies' Visiting Committee, similar to the 'British Ladies' Society in England, for the Reformation of Female Prisoners,' if a sufficient number could be found in Sydney and Paramatta, willing to unite in such a cause. General report, however, gave me small encouragement to hope for success in such a proposal, or to go forth myself into scenes which others had found fraught with insult and disappointment; and I was even told by some, not friendly to my mission, that there were scenes, such as no female of education or delicacy could, with propriety, encounter.

"But one, whose name will ever be recorded as doing honor both to her country and to her sex, has proved, in her own experience, that where wo-

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man will plead with woman, upon the broad ground of Christian charity, and virtue go forth to the depraved,—*not* to condemn, but to persuade; to soothe, and not to irritate,—the most iniquitous will scarcely fail to respect such sympathy, even should it win nothing beyond it. I, therefore, resolved, if possible, notwithstanding apparent obstacles, to execute my commission; *not*, as was in one instance uncourteously said—to take upon myself an office which no other lady there would venture to attempt, but simply, being pledged to report a faithful statement to those who had requested it, I felt bound, by that promise, personally to investigate the object of Mrs. Fry's solicitude. My motive was at least a pure one, for nothing offered in the undertaking either of advantage or credit, and I was not unconscious of my own insufficiency to effect anything like reform; it was only a matter of regret to me, that those who might have been more influential, and far more competent, shrank from the proposed measures to accomplish it.

"Aware of my desire to visit the prisoners of Paramatta, the Hon. Secretary, whose generous heart seemed never to forget the wishes of another, kindly introduced me to the venerable Chaplain of the Factory, who, immediately on hearing the purport of my mission, proposed with true Christian hospitality, my passing a few days with his own family at Paramatta; an invitation of which I gladly availed myself, as offering an opportunity of seeing many objects of peculiar interest, not only con-

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nected with the prisoners, but also with the admirable institution for the maintenance and education of orphans and destitute children, first established, I believe, by the lady of the late Governor King. On the 17th of June, therefore, accompanied by the reverend Chaplain, and our mutual friend, Mr. George Mackenzie, I left Sydney in the afternoon by a steamboat; and after a pleasant voyage of four hours, during which I truly enjoyed the picturesque scenery of the river, heightened by the rich tints of a glowing sunset, we reached Paramatta, where we found a carriage awaiting our arrival, in which we proceeded about a mile and a half to the minister's dwelling, and were cordially welcomed by his two daughters, who appeared too much accustomed to their father's wonted hospitality to be surprised by the arrival of a stranger guest. The good old man now rests from labor, we may humbly believe, 'rejoicing with a joy unspeakable and full of glory,' in that land of light, for which his life on earth was one continual preparation. He is gone! but his memory will long, long be honored as the patriarch of his people, the first who ventured upon the sacred, but arduous mission of converting, through the preaching of the Gospel, the heathen savages of New Zealand, and the founder of many good works which now stand as monumental of his zealous exertions in the colony of New South Wales. For nearly fifty years, he had 'fought the good fight' of a Christian ministry, and after a long series of inconceivable difficulties and many dangers, he was,

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when I saw him, resting in the bosom of an amiable family, blessed with an ample and well-earned independence. Forty years he labored on foreign shores, and had seen them reared from a wilderness to a land of promise.

"The dwelling of this reverend missionary stood pleasantly upon a hill, commanding a fine view of Paramatta, an extensive but scattered and irregular village, about sixteen miles from Sydney. I was soon made to feel at home, in a family of so much unaffected kindness and hospitality. On the following morning, immediately after breakfast, Mr. Marsden having recommended an early visit to the prisoners, we sallied forth to the Factory again accompanied by our valued friend. I found it a large airy building, admirably situated for its purpose, but in all other respects ill-adapted, I thought, to be either a refuge for the unassigned convicts, or a prison for the more refractory. It was, however, capable of better arrangements, and the extreme cleanliness of every part of the establishment was worthy of praise. The prisoners were divided into three classes, the whole numbering at that time nearly *seven hundred!*

"My first introduction was to the first class, in which there were but few; being composed only of such as had returned to the Factory from service, either in ill health, or for some slight aggression; and of unassigned convicts, among whom were a few recently arrived from England; one or two of these betrayed considerable emotion, of shame and

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sorrow. Having spoken to them seriously, but I trust kindly, of their past conduct and present opportunity to reform, I distributed tracts, which they all received willingly, and some with thanks.

"I then visited the second class, comprising a larger number of prisoners, all of whom were there for punishment of deeper offences. In this class, also, were the mothers of illegitimate children, or of infants too young to separate from the parent. These I addressed in more solemn exhortation, to which, nevertheless, they listened most patiently. I appealed, more especially, to the mothers of some of the really sweet-looking children, whose playful and unconscious innocence formed a touching contrast to the wretched beings who nursed them; but, depraved as they were, many among them appeared deeply affected by my appeal to their maternal feelings, when I reminded them of the double guilt they must incur, if these helpless infants were trained as partners of their own sin and shame. Many wept bitterly, and some answered me, that they would, indeed, rather see their children die, than live to be what they themselves had been and were! These also received the tracts I distributed among them with apparent pleasure, and many of them thanked me for what I said.

"I had now to pass on to the third class; and here, I confess, I experienced some feelings of nervous timidity, from which I had before been remarkably free. Having been led to expect, from the prisoners of this class, (all of whom were wo-

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men of the lowest description,) if not personal insult, at least such language as delicacy might shrink from hearing, I felt that I would rather meet it alone, than with the gentlemen by my side; I therefore requested my companions not to follow me farther, as I feared nothing of personal violence. Attended only by the under Matron, I then entered a large inner court, where I found, alas! the far greater proportion of prisoners assembled together, all looking fearfully depraved; and had it not been for a sense of God's sure protection and strength, I might have shrunk appalled from such a scene, where nearly *three hundred* women, of desperate and most degraded characters, were gathered in groups of sin and infamy! some lying on the ground, apparently in a state of intoxication; some sleeping, others quarrelling, swearing, and singing! Immediately upon my entering the court, several of the women, as if from curiosity, gathered round me; some with an air of defiance, as if expecting some unwelcome reproach: but this soon passed away, as I called those especially to come forward who had been in Newgate prison previously to their transportation, as to such I was the bearer of a message. I then explained to them that I was a stranger just arrived from England, and stood there as their *friend*, deeply concerned to see so many fellow-creatures of my own sex thus abandoned and punished. I spoke of Mrs. Fry; her unremitting zeal in behalf of all prisoners; her anxious prayers—her unwearied exertions to benefit and reform them;

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and I appealed to them all whether she deserved to be so forgotten, or her counsels so disregarded, as to have one of those for whom she had labored, in that class of infamy and disgrace! I heard nothing in reply but some heart-drawn sighs, and I gathered courage to speak more fully upon their deep ingratitude to God, who had done so much to reclaim and save them, and still bore with them in so much tender mercy and long suffering! Nothing could exceed the quietness, the attention, and apparent interest, with which they listened. They answered not one word, either of insult or impatience; but some of them, gathering closer round, entreated me to listen while they told of wrongs which no one heeded, or seemed to care for: that bad masters and cruel mistresses, often made them worse than they were; that in service they were treated 'like dogs,' and seldom spoken to without an oath, or, 'as devils,' more than human beings. I heard these complaints without contradiction, as, of course, I had no means of judging as to their truth; but I endeavored to soften their feelings by reminding them, that whatever their sufferings, they had brought it on themselves; and although I was willing to believe that in some instances their complaints might be just, yet I called upon them patiently to bear with the results, to examine their own souls, and seek for pardon and repentance, leaving it to God to visit others for injustice, cruelty, and unkindness, rather than add to their own guilt by revenge and irritation.

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"Such is the outline of my first interview with these unhappy outcasts, and truly was I both surprised and grateful in being received amongst them, as I was, with so much patience and forbearance. Many, I may say the greater portion, were in tears; and, when about to leave them, many voices exclaimed, 'Come and see us again,—do come and see us again;' which I promised, if possible, to do.

"The next day, Sunday the 19th, Mr. Marsden most kindly proposed that I should accompany him to the Factory in the afternoon for the usual service and lecture; granting me permission also to pass an hour with the prisoners of the third class, to which I gladly acceded, especially as I found that the Roman Catholics, of whom there were many, were not compelled to attend to the Protestant service, and were consequently left without any regular religious instruction, the chaplain having no authority to interfere in their spiritual concerns, although their own priest, residing, I believe, at some distance, seldom visited them himself! On our arrival at the Factory, the Matron was desired to apprise the prisoners of my intention; and immediately after the service, leaving Mr. Marsden, I followed the under Matron as before, and found the third class awaiting me, arranged in a circle round the inner court. There was a murmur of recognition as I entered, and, to my great surprise, several of them curtsied, a mark of respect which I found *very rare* in the Colony. I then told them that in compliance with the wish they had expressed of seeing me

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again, I had come to devote an hour to them, if they would listen while I read a chapter in the Bible, at the same time requesting that all might go quietly away who did not like to hear me, as I did not ask any to do so against their will, especially the Roman Catholics; as being myself a Protestant, as a Protestant only could I venture to exhort them. I paused a few moments, during which not a sound was heard, nor did one move away, but rather drawing a closer circle round me, they manifested the most perfect attention and good order. I then opened the Bible, and, after a short prayer, read that exquisite parable, 'the Prodigal Son,' which I endeavored to illustrate as applicable to their own case, so far as the son's disobedience and desertion of his father's home and love were concerned; and that I fervently hoped it might, through God's grace and blessing, be as applicable to them in that son's *contrition* and return. I reminded them how miserably they were now living upon the husks of their own guilt and folly, while God, in his long suffering patience, still spared them for repentance, and called them by every means of grace and mercy, to return unto Him, and to take of their Father's bread, even the 'bread of life.' I implored them not to trifle with so solemn an invitation, but at once to 'arise, and go to their Father' with broken hearts, confessing their sins, their helplessness, their entire unworthiness; to go in humble faith, believing—*because the Lord hath said it*—that, for the sake of his own Anointed, He would not turn

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one suppliant soul away unpardoned. The robe of righteousness was ready to throw over them, even the garment of Christ's atonement; and the Gospel door was open, if they would but enter in, and learn of Him who was gentle and easy to be entreated, even of the vilest sinner that trembled there before me; and He would teach and guide, correct and comfort them, and give unto them a *peace* which they never yet had known or tasted. But, on the other hand, time was rapidly hastening to a close the *day of grace*, and that if, indeed, they *would not* hear his blessed voice and follow him; if they *would not* accept God's offered mercy now in 'the accepted time,' destruction and everlasting misery lay before them; and, from a state of evil and wretchedness here on earth, they must pass on to a state of unspeakably greater anguish in the world to come, where the 'worm dieth not, and the fire is not quenched.'

"As I thus expostulated, the prisoners had gradually so surrounded me, that I was compelled to entreat that they would fall back a little to admit more air; but still they listened with anxious looks, and no sound was heard but that of sobbing. Anxious to avail myself of these awakened feelings, I here changed the subject, recalling to them the days of their early childhood; their first step in sin, their progressive sinfulness, leading them on from crime to crime, until hardened in repeated guilt, they no longer cared for their souls' salvation; and yet it was a fearful, awful thought, that once born

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to being, in being we *must* ever remain! We must die once, we might die the second death, *still* should we *live*—conscious and immortal beings—*for ever and for ever!* I reminded them of home, country, and of parents who had loved and reared them, many of whom had, perhaps, gone down to the grave in sorrow because of their disobedience, while some might still be living to weep over the disgrace of their outcast children! I asked them to tell me, what fruit they had found in those things, of which they were now ashamed? Whether any one of those sins which had brought them to exile and sorrow, had ever made them really happy, even for one moment? I entreated them to bear with me while I thus spoke plainly, and to believe that I did so only as their *friend*, deeply anxious for their salvation; and not for one moment, as one who stood there to *condemn* upon the ground of a more righteous spirit, since I could only acknowledge that it was through the grace of God towards me I had been preserved from a state as destitute, perhaps, as their own: but knowing the saving and reconciling power of Jesus as my Redeemer, and the exceeding love of God's Holy Spirit as my Sanctifier, I longed to see each one before me partake of that blessedness, without which, we could neither be good nor happy; but which could, even amidst the trials and heaviest afflictions of this world, yield to us *all*, a joy and peace, indeed, passing man's understanding.

"I reverted also to their situation in service,

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entreating them to bear with meekness the trials they might, in some cases, meet with from their employers; never forgetting, that having, by their past conduct, forfeited the esteem and confidence, which only the upright and honest could claim, they must patiently bear the consequences, and strive by future well-doing to regain, not only their own liberty, but the good-will of society.

"I was now about to leave them; when two of the women, making way through the press, begged to speak with me. They had committed murder on the person of a Captain Waldron, to whose service they had been assigned. Report spoke of him as a highly respectable officer and a kind master, but not one who considered the religious instruction of his convict-servants, as important or practicable. The prisoners were both young and extremely pretty; one especially lovely, with a countenance expressive only of mild melancholy, although I afterwards learnt that they were both among the most refractory and violent. The elder first approached me with a countenance flushed with passion, and was about to speak, when one of the women behind her pulled her back, saying somewhat to her which I sould not distinctly hear; but again turning round, she replied aloud, 'I am not going to offend the lady; I wouldn't say a word to make her angry, but she *shall* hear me;' and then addressing herself to me, she complained that she and her companion were always pointed out to every stranger who visited the Factory as *murderers*, and

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they thought it hard that they could have no peace, but were hunted like wild beasts, for a crime they never committed. I was afraid to irritate her by direct contradiction, but I ventured to say, that so serious a charge would hardly have been brought against them without some grounds. She repeated her denial of the deed, adding, 'I am *not* a murderer, for I never meant to kill the man; we were in liquor when we beat him as we did, but we couldn't help it that he died, and we were sorry for it, although he deserved it.' I need not detail all that this wretched woman said in the vindictive language of anger and desperation. I took her apart from the rest, and, to turn the current of her thoughts, I asked her of her early life; in reply to which, she gave me a brief outline—sad enough it was—of her first departure from moral principle; for she had been, as I supposed from her language, better educated than her degraded condition might lead one to suspect. Again she attended, with much bitterness, to the charge for which she was now in punishment for life. I replied that I could readily believe the *act* of murder to be one of awful passion, and not of premeditated crime. Here she interrupted me, looking up with an expression of deep emotion, such as I can never forget, and exclaiming, 'Then you do believe *that*.' Yes, I replied, I could scarcely think otherwise of a *woman*. Large tear-drops for the first time stood on her eyelashes, her lips quivered, her countenance betraying an internal struggle of awakened feeling which had

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long since been perverted, mingled with that of angry passion subdued for a moment by a confidence on my part towards her, which she had doubtless forfeited of all else; and, after a brief pause, she said more mildly that she had yet spoken, 'May God bless you for that!' while, with the corner of her apron, she hastily wiped away the tears, which the Matron afterwards told me, were the first she had ever been seen to shed since being there. I again assured her that I did, indeed, believe her so far innocent; but whatever her *motive*, she had, in fact, in a moment of ungoverned and most guilty passion, sent a fellow-creature without mercy to an awful tribunal, unprepared, perhaps, for so sudden and terrible a death; and therefore it was an especial providence of goodness towards herself, that her own life was spared for repentance and pardon, if in sincerity of heart she would turn unto God in prayer, with a resolution to lead a better life; but for the rest, she must submit to the consequences of her sin, and patiently bear with earthly sorrow and reproach. She made no further reply, but simply remarked, 'If I had always been kindly treated, I wouldn't be as I am.'

"Again I entreated her to read her Bible, and to pray for a better and a happier state of mind; then, returning to the other prisoners, I once more addressed myself to them all, exhorting them to read the tracts I left with them, assured them of my interest and prayers, and that I should never visit Sydney without seeing them, if possible, although

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I cordially hoped to find few present in that class again. I cannot describe the touching scene which followed this farewell exhortation: some took hold of my cloak and kissed it: many were sobbing bitterly; others had fallen on their knees, and were rocking themselves as if in an agony of sorrow. I could not but deeply pity them; and feeling that, so far as their conduct on that evening was concerned, they deserved encouragement, I expressed myself gratified and obliged by the manner in which they had received and listened to me. I once more urged them to pray for repentance, and, turning away to leave them, there was a general exclamation of 'God bless you! God bless you! Come when you will, you will be welcome!'

"I now rejoined Mr. Marsden, who had for nearly two hours been patiently awaiting my return. He then took me to see the cells, in which those are confined who will not submit to the prison discipline, or are otherwise violent. It is a miserable punishment; for although the cells were clean and dry, they were very dark and comfortless indeed, a deal board their only bed! In one of them a woman was confined, in whom there was much that interested me, as giving evidence, I thought, of a generosity which, under happier auspices, might have given fair promise of a noble character. Why first condemned to the cell I do not remember; but the sentence would have been but for a short period, had she not unfortunately protracted it by endeavoring to make her escape, under circumstances of

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great temptation. Some person or persons had, it appeared, forced away the padlock of her cell, upon which the prisoner left it, hoping to escape altogether by climbing over the wall of the court in which these cells are built. This she accordingly attempted, and had attained the summit of the wall, when her foot slipping, she fell back again with considerable violence, by which she was so severely bruised, that she found herself incapable of moving. She was, of course, soon discovered, and sentenced to her cell again for a month, but was offered an earlier release, if she would inform against those who had dared to aid her escape. This, however, she obstinately refused to do; but as it was thought important to discover the offender, she was threatened imprisonment until she yielded to the condition of her comparative freedom.

"Mr. Marsden mentioned these circumstances before her, adding, that it was her own fault she was there so long. He turned away to visit another cell, when I entreated her no longer to contend against what now appeared a duty to herself, and that, by denying what she must know, she was adding falsehood to her fault. She replied very quietly, 'Indeed I do *not* know positively *who* it was that opened my cell, although I might guess it; but *never* will I tell against them, as whoever it may be, it was a *friend*, and one who would have served me at the risk of their own safety. No, Mr. Marsden may keep me here till I die; I will say no more than what I have said.' To this I could really make

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no reply. The resolution was worthy of a better cause. She spoke calmly, and her countenance, which was naturally pleasing and intelligent, betrayed nothing of anger or resentment; so far from it, she said she did not blame the master for being angry because she tried to get away; she knew well enough, when she did it, that it would be worse for her if she could not get through with it; but she thought it hard to be kept there because she would not get another into trouble, who had only done a good deed for herself. I could not but feel deeply sorry for her, acting as she had done under the impulse of a strong temptation, although it was doubtless necessary, for the discipline of the prison, to make an example where exception could not be allowed. I pleaded her case, however, with Mr. Marsden, and, after some expostulation, obtained the promise of her release, as a favor to myself, in consideration of the interest I had manifested towards the prisoners.

"We now returned home, but my heart was too full of sorrow for those whom I had just left, immediately to regain cheerful feelings. I went to bed, chastened by the scenes of human misery which I had witnessed, and, I trust, humbled under a deep sense of God's peculiar mercy towards myself, in all those providences of grace and education, by which He had led me on from infancy, through many trials, many sins, and many blessings, to that faith in Jesus my Redeemer, which, like the rainbow of promise, throws light and hope around the

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deepest of earthly trials, preserving us from a state so fallen, as to feel neither the love nor the fear of God!

"From what I had heard of the Factory, I was surprised as well as thankful, in having been so well received, and so patiently heard; and am persuaded that if some of the ladies in Paramatta would unite in a Visiting Committee, similar to that formed in London and other towns of England, much good might be done, if only in softening the irritated feelings of those unfortunate females; and we might look for a yet further blessing in means used for their welfare. The difficulties of such an undertaking are, in Australia, however, doubtless great, and such as in England can be only faintly imagined. Be that as it may, it is evident that were the prisoners reproved and warned with mildness and kind persuasion, they would receive instruction, and patiently bear with those who manifest an interest in their melancholy situation. I can only speak from my own experience, and my testimony is not exaggerated, that although really *hemmed in* by a crowd of nearly three hundred women of the most abandoned characters, I heard not one word which could offend the most refined or delicate mind; so far from it, fallen as they were in sin and shame, still many an ear was open to the voice of the Gospel, and many a heart responded to the sympathy of a Saviour's love! I stood *alone* among them all, with no defence against insult but that which the Bible afforded me; yet, during an inter-

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view of two hours, the only language which I heard was that of *blessing*, the only sounds which fell as murmurs around me were those of bitter weeping, although I said many things which human nature, even in its best state, feels hard to bear!

"It has been said of the Factory at Paramatta, that its inmates are '*so bad*' that nothing can be done for them! and the same thing is often asserted of convicted persons generally. That they *are* '*so bad*' should be the strongest appeal to every Christian mind to aid in immediate remedy, and *that*, with all the force and energy which human efforts can command. Let us pause, then, before we venture to pronounce any fellow-creature to be beyond the pale of reformation, since, peradventure, we might find that they, whom we so condemn, are in the sight of God less guilty in their ignorance than we, with all our responsibilities of education, of knowledge, and of grace. Weak must that faith be which can so far doubt the power of God unto salvation, or dare to act upon a spirit of despair, where Christ himself has declared, He would 'in no wise cast out' the trembling soul which should come to him for 'life and light and resurrection:' for that the blood of Christ was shed for the remission of *all* repented sin. And who would refuse to bear that hallowed message to 'them that are in bonds,' because we see not the hand which can alone 'lead captivity captive'? Means only are ours, mercies are the Lord's; but they must be unworthy indeed, who reject the one, because over

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the other we have no control: and they who think it a light thing to see another sin without an effort to reclaim the sinner, may, in his own hour, be also left of God!"

From what has now been related here, most of our readers will feel deeply impressed, on reflecting upon the deplorable condition of the female convicts in New South Wales. And this amiable visitor of the Factory pertinently adds:—"Enough has now, perhaps, been said in evidence of the evils connected with the transportation of our female convicts; and yet those who know the colony may bear me witness that I have given but a very faint outline of those evils, and the fearful effects arising from a system so inconsistent with its professed designs."

This lady visited various places in the colony, where she found some of the convicts whose character and circumstances illustrated the beneficial influence of Christian instruction. One of the chief stations which she witnessed with delight was "the settlement of Port Stephens," which we have pleasure in mentioning because of its being under the government of Captain Sir W. E. Parry, R. N., who, on his return to England became a helper of Mrs. Fry in favor of the seamen of our Coast Guard.

"Port Stephens," she states, "is situated about sixty miles north of Sydney, on the eastern coast of New South Wales. The settlement was, when I knew it, an extensive one, if we include that of Booral, a few miles further on the banks of the

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Keruah river; which, together with a vast tract of country, belongs to the Australian Agricultural Company. Sir Edward Parry, who was appointed the Company's Commissioner, fixed his abode at Port Stephens, which he found a wilderness, but left it, indeed, a land of hope and promise. Long will his name be remembered with love and reverence for services which can never be requited by earthly reward. No, his reward must be from on high, in that blessed recognition of a good and faithful servant, who, while fulfilling the charge of an earthly stewardship, remembered the yet higher trust of a heavenly commission; and planting his Father's vineyard with scions of 'the tree of life,' reared a church in the barren deserts of a heathen land, which, through ages yet to come, shall tell of the power and mark the goodness of our Saviour God! Sir Edward Parry labored as a missionary among the convict servants of his extensive establishment, contending with a thousand difficulties ever incident to spiritual reformation. He, nevertheless, worked steadily on with a persevering zeal which no opposition could daunt or dismay. He set the first example of regular family worship; established a Sabbath service according to the form of our national Church, in a carpenter's shop, which was fitted up as a temporary chapel. There he preached the glad tidings of salvation to the reckless beings who formed the people of that isolated little colony. He also erected a small but beautiful church on the rich borders of the calm

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Keruah, where a flock soon gladly assembled to join in the sweet incense of prayer and praise, where never prayer was heard before. His example animated others to do the like; and his deeply lamented successor, the late Colonel Dumaresq, followed up the good work throughout the township of Stroud, and every other settlement of his own dependents.

"Schools and other Christian designs were contemplated, tending to the future as well as present welfare of the prisoners and their helpless children, and having myself sojourned for *fifteen months* in this little oasis of the desert, I can speak impartially of the effects of such privileges upon the lowest grade of human character. And to me it was often a touching sight to witness the deep attention and earnest countenance of many an exiled outcast, as they listened to the simple but effectual preaching of their beloved pastor, while he taught them where to find a Saviour who could do for them what they could not do for themselves—redeem them from their fatal captivity, and give them pardon, peace, and salvation. Congregated in a carpenter's shop, the prisoners uniting in our hymn of simple melody: some partaking with us, from time to time, the blessed Sacrament in remembrance of Christ's atoning death and resurrection!

"It was at the close of one such Sabbath day as this, that I once sallied forth for an evening stroll, and wending my lonely way, almost without a motive, save for the refreshment of a cool sea-breeze, which at that moment was springing up with the

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rising tide, I unconsciously wandered to a convict's hut, which stood on the borders of the coast. Attracted by the sound of voices, as if of children reading, I paused to listen; and, although still too far from the dwelling distinctly to hear the subject of discourse, I saw through the open doorway what was passing within. The father of the family, *a convict*, sat near the entrance, with a young child on his knee; while three older ones were grouped around him reading from the Scriptures, which, from time to time, he explained to them, and appeared earnestly exhorting his children to love and obey God, even as they were required by the will of God to do. Unwilling to intrude upon a family thus engaged, I returned home unperceived by those who had attracted and interested me; but on the following day, I heard from the lips of his own wife, the circumstances of this convict's transportation, and of her own heroic resolution, from the moment of his condemnation, never to leave or to abandon him, whatever might be his destiny. Providentially he had been assigned to the service of the Agricultural Company; and, under the Christian teaching of Sir Edward Parry, both he and his wife had, humanly speaking, been led to see the folly of worldly wickedness, and the deep importance of those better things which now formed their highest privilege and consolation. Her husband, she said, had long since become a reformed character, and was now all that she could wish as a Christian husband and father. This account was after-

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wards confirmed to me by others, who spoke of him as an honest, industrious, and most deserving man; and I also found that he gave many sweet evidences of his sincerity as a professing Christian. He never entered upon his daily labors, nor lay down to rest at night, without reading a portion from the Bible, and gathering his little family around him for prayer and thanksgiving. He devoted all his leisure hours to the instruction of his children in reading, writing, and arithmetic; and many there are who might add their testimony to mine, that these children, who never failed in their attendance on the Church services, behaved with a quietness and reverential attention, during the time of such services, that might prove them examples to many of our more civilized families at home, who are educated with far higher advantages. These blessings were among the many fruits of the missionary exertions of Sir Edward Parry and his now sainted lady, who both lived in the grateful affections of many a chastened heart, long after they had ceased to take a personal share in the interests of that far-distant colony. And if this be a case rather of exception than of *general* results, it is by no means a singular instance of excellent conduct, good order, and, at least, of moral reformation among the convict families of Port Stephen and other settlements connected with it under the admirable government of Sir Edward Parry and his talented successor. I would also instance the establishments of Saint Heliers and Saint Aubyns, the adjoining possessions

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of that successor and his excellent brother, situated on the border of the Hunter's River, about one hundred and eighty miles north-west of Sydney."

In reviewing what has thus been stated in relation to the condition of the female convicts in New South Wales and Van Dieman's Land, it will appear evident that much remains yet to be done for their temporal and eternal welfare. Government may do much in various ways. If all who have the charge of them in prison, and those to whom they are assigned as servants, were real Christians, the most satisfactory and delightful results might confidently be anticipated. This, however, is not the case even in England. Every prudent precaution, however, should be taken by the Government to employ only Christian men as their officers, and the utmost care in the assignment of prisoners: thus the good work begun so benevolently and zealously by the visiting Ladies in this country, would be effectual in the reformation and salvation of many, the means being crowned with the manifest blessing of God.

Various attempts and representations were made by the British Ladies' Committee, in the hope of promoting the desirable improvement in the condition of the transported female convicts. This will in part be evident from the foregoing extracts of their Reports. In some good measure they happily succeeded; and they, therefore, state in their Report for 1844, as follows:—

"Since the Report of 1842, important circum-

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stances have arisen in regard to female transportation, a branch of Prison Discipline, with which the efforts of this Committee have, for a course of years, been particularly associated. They rejoice to think, that the interests of this sadly neglected and degraded portion of our fellow-creatures, have of late been under the active consideration of Her Majesty's Government. The proposed plans of improvement are detailed in a letter addressed by Lord STANLEY to Sir JOHN FRANKLIN, the late Lieutenant-Governor of *Van Dieman's Land*, to which Colony all female transports are now sent. By this letter your Committee learn with satisfaction, that the system of assignment, so grievously calculated to plunge these convicts yet deeper in disgrace and criminality, is to be discontinued—that a Penitentiary is to be erected where the women are to remain for six months under moral and religious instruction—that they are then to be placed in service with their own consent, and under certain regulations, designed to secure them, as far as possible, from falling into the hands of those who might lead them astray. It is proposed to grant Probation Papers, and Tickets of Leave, as the reward of good conduct. Improvements are also to be introduced into the Factory System, and, in every stage, hope of an ameliorated condition is held out to the prisoners, as the consequence of amendment in conduct. In furtherance of these objects, Dr. Bowden, as Superintendent, and Mrs. Bowden, as Matron of the New Penitentiary, have been sent out, with

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nineteen assistants; and your Committee have reason to hope for cordial co-operation on the part of Dr. and Mrs. Bowden, in the objects which it has so long been the aim of the British Ladies' Society to promote."

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CHAPTER VI.

MRS. FRY'S EXERTIONS FOR FEMALES IN FOREIGN PRISONS.

Mrs. Fry's efforts for Foreign Prisons—Cleves—Basle—Berlin—Mrs. Fry visits the Continent—Her Report—Results—Paris—Holland—Germany—Berlin—Zurich—Geneva—Petersburg—Mrs Fry visits the Continent in 1840 and 1841—British Ladies' Report—Prisons in Hungary—Transylvania—Austria—France—Hanover—Switzerland—Geneva—Holland—Prussia—Germany—Denmark—Fruits of Mrs. Fry's visit to Denmark—Refuge near Paris.

FOREIGN prisons were embraced in the benevolent regard of Mrs. Fry; and the fruit of her example and correspondence was soon manifest in several countries. Mr. Gurney adds, after stating various results of Mrs. Fry's exertions regarding the prisons of England, Scotland, and Ireland:—

"Subsequently the plans of Elizabeth Fry were adopted (chiefly in consequence of her own influence and correspondence,) in many of the prisons in France, Holland, Denmark, Prussia, &c.; and have been acted on with much success at Philadelphia, and elsewhere, in the United States."

"Mr. Buxton's work on "Prison Discipline," making known the extraordinary reformation in Newgate, having been translated into French, for circulation in France and Italy, with the Report of

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the British Ladies' Society—in Sardinia, "Turin has taken example from our Society," the Ladies state, "where our Committee found a lady of rank, laboring alone, giving work and providing clothes for the prisoners, allowing them a portion of their earnings till they left the prison, ministering to their bodily wants, and extending to them the consolations of religion." The Committee state also their having received a letter from the King of Wurtemberg, intimating his desire to take up the cause in his dominions.

In the Ladies' Report for 1829, they state, "From Cleves and Basle, where a very efficient Committee of Ladies, for visiting the prisons, has been formed, we have received most satisfactory letters. A Visiting Committee has been estabished, likewise, at Berlin. From Turin, Petersburg, and Geneva, no reports have been received; but through the medium of private letter, it is known that the system of visiting is continued."

From the same Report, the following two documents are given:—

Extract of a Letter From Cleves.

(Translation.)

"*July 8th*, 1828.

"The prison at Cleves has now been visited nearly two years, but alas! I have no brilliant accounts of success to relate. It is very difficult to convince these unhappy beings that they are spiritually in such a deplorable condition, that even

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should they again obtain their liberty, and leave the prison, still they will remain prisoners and slaves of Satan, if they continue to walk in the way of perdition, and stop their ears to the exhortations and invitations of their Saviour, who invites and solicits them to return to Him, the good Shepherd.

"In general, when we speak to them for the first time, on their entrance into prison, they have so many excuses to make, that to hear their own account we should suppose they had been led astray against their will. Yet they often weep when we talk of the salvation of their souls, and of the love of the adorable Jesus, who has shed his own blood to purchase and redeem us, and reconcile us to God. It is very distressing to find so many young girls in these abodes of sin. There is in our prison no separation of the most wicked from such as have been sent to prison merely for begging, (which is not permitted here,) or for gathering wood in the country round. They are all in the same apartment; therefore, it is no wonder that the bad examples they here meet with corrupt them still more. The Matron takes care of their employment and the cleanliness of their dormitories, so that we have nothing to do but with their souls, which is the most important and the most agreeable.

"Those who cannot read are taught by a woman, who is appointed to spend one hour every day with them for that purpose."

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Letter from a Lady at Basle.

(Translation.)

Basle, July, 1828.

"It is with diffidence I endeavor to give you the desired information, respecting the establishment of our Ladies' Committee for visiting the female prisoners in our *maison de force*, (prison). These are the objects of our attention, and they are divided into two classes—criminals, and such as are sent to the prison only for misdemeanors. Archdeacon B. gave the first impulse, by soliciting me, and some ladies of my acquaintance, to interest ourselves for these poor condemned persons. I must confess that all my confidence in the judgment of this excellent man was necessary, to enable me to overcome the horror I felt at the idea of entering a prison, or conversing with a malefactor, and, with my companions, to consent to his introducing us in order to take our first survey. We were presented to them as deeply sympathising in their unhappy condition, and wishing, by our advice, to assist them to rise out of the depths of misery into which their errors had precipitated them; but that this kindness from us would impose certain duties on them, as confidence in us, respect, submission, and cleanliness, without which we could not possibly devote our attention to them. They appeared surprised at our intentions, and the greater part expresssed much thankfulness. With regard to ourselves, the impression made upon us was, sincere compassion for these outcasts of society, and a de-

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termination to exert our feeble endeavors for effecting their improvement. Our Committee consists of only six members, by whom, twice a-week, not at a fixed time, the prisoners are visited. We are endeavoring to increase our number; but among those who are active in charity, who willingly take charge of schools, and provide for the poor, few are to be found who do not feel such repugnance, and even prejudice against prisons, as to prevent their entering upon this office, though we can assure them it becomes less difficult after one is familiarised to it. I shall never forget my own feelings the first time I presented myself at the iron grating of our prison; and how unworthy I felt myself, and unfit for the discharge of the office I had accepted. I never felt so deficient in intellectual faculties as when the heavy gates, one after another, opened to unite me with these unhappy creatures, without even knowing what I wished to say to them. The feeling of this want gave rise to prayer. It was to thee, Almighty God, that I applied! Thou didst deign to support me; for I found nothing in myself that could avail. I was ashamed at having dared to undertake the task, and yet I felt, should my intention not be displeasing to Thee, Thou wouldest condescend to assist me; Thou wouldest purify my thoughts, and supply me with what I ought to say to poor sinners like myself. It is to Thy grace we must have recourse in order to succeed.

"We make use of various religious and moral books in our reading to them; but it is the Bible

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that furnishes the best subject for conversation with them. We generally begin with inquiring into the situation of each; their answers afford some insight into their characters; and, indeed, experience has proved to us, not so much *perversity* in some cases, as want of understanding and education; and that one false step leads to a chain of circumstances, often involving total ruin. I frequently find as much cause for pity as censure, when I ask myself, What should I have been in their situation? Some of them show a desire to amend. You know to what a degree we may become attached to such persons, when they show confidence, and beg to be directed; we bear them, as it were, on our hearts. Oh, how we wish to bring them into the right way, and to make them acquainted with the truths of Christianity! In order to this, we must interest ourselves in their concerns and troubles; and when any little service can be rendered to them, we do it willingly. We are forbidden to give them money but if any are ill, or incapable of working, we may afford them assistance through the gaoler, or his wife. These two have the entire management of the domestic arrangements of the house. The husband is occupied with the police in maintaining order, for which purpose he goes his rounds, and visits all the cells; the women have no other superintendence. His wife supplies them with linen and food, in which respect they are well provided, being both wholesome and clean; they are not allowed wine or coffee, but the latter those may pro-

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cure who wish for it, out of their earnings. Their employment is prescribed by government, and consists in needlework, knitting, combing wool, cleaning rice and coffee, and winding silk; with regard to their work, they find the advantage of it, and, therefore, need no exhortation to industry. Of what they gain, after deducting for the expense of their maintenance, half is at their daily disposal, and the other half is reserved till they leave the prison.

"Now, I am come to our greatest difficulty, how to introduce them again to society, after having abused, in every possible way, the confidence that has been reposed in them. It is with anxiety we anticipate the expiration of their imprisonment, whether amended or not. Where can they go? Not to their relations, who consider them a disgrace. To strangers? Who wishes to have vagabonds, who dare not say who they are, or from whence they came? Nothing but extreme benevolence will ever induce any one to receive such persons into their families; for though they may promise not to return to their evil ways, yet we know how difficult it is to regain the purity of the mind when once it is lost. Experience convinces us, again and again, of the sad truth, that impurity and lying, once contracted, become second nature. Thus it follows how difficult it is to find places for such people; it would be most useful and important to us to be informed of your resources in this particular.

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"With regard to our success, we cannot boast; indeed, we acquit ourselves very imperfectly, and, like real novices, our zeal often carries us beyond our means. In our attempt to obtain a knowledge of the human heart, we are continually deceived—they are either not so good, or not so depraved as we supposed; so we grope in the dark. Indeed, did we not look to the Saviour of souls to bless this little seed, we often should think the wind had carried it away. Our Association has been formed nearly three years. I ought to add, that the prisoners show as much respect to us as we could expect; they seem to rejoice at our visits, and derive comfort from them, though we have much more frequent occasion to blame than commend; we endeavor to do this so as to soften, not to irritate and disgust, them. They often beseech us not to grow weary, nor forsake them. Sometimes their expressions are truly touching; one day, being much dissatisfied, I told them, that seeing all my remonstrances were useless, that they were very different during my absence from what they were when I was present, and that I could employ my time much more to my own satisfaction, than in uselessly preaching to them; one of them replied, 'I ought not to despair, they might, perhaps, recollect what I had said to them when distant; illness, or a deathbed, might bring them to reflect upon what they had previously rejected.'

"It is, indeed, human corruption that has given me this lesson, nor is it the only one that I may ap-

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preciate to myself. The misconduct of these poor women preaches with a loud voice, that sin is the ruin of man! On looking at their faults, I am led to consider my own. God grant that in endeavoring to correct the faults of others, I may not neglect to correct my own!"

EXTRACT OF A LETTER FROM BERLIN.

(Translation.)

"*March 24th*, 1829.

"A most desirable Visiting Prison Committee has now been established in this city six months. The *Stadtvoghter*, (a prison like Newgate,) which formerly had no Divine service ever performed in it, is now regularly visited, and a sermon preached in it every Sunday by several pious young clergymen in rotation, who also visit and give religious instruction there on Wednesdays.

"A Committee of pious Ladies is also formed, some of whom are of high rank. The Ladies visit regularly twice a week, and converse with the female prisoners on religious subjects."

Mrs. Fry, having visited many places on the continent in the year 1839, she inspected their prisons, and stirred up many benevolent persons to seek the reformation and improvement of their inmates. Her report gladdened the heart of the Ladies of the British Committee, and they state, therefore, in their Report for 1840, as follows:—

"It is with peculiar pleasure that reference is made to the deep and extending interest evinced

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throughout the continent of Europe on the subject of prison regulations; in doing which the Committee would premise that they are not detailing foreign operations of the 'British Ladies' Society,' but are happy in placing before the public the results of recent observations made by Mrs. Fry, during a tour through France, Switzerland, Belgium, Holland, Prussia, and various parts of Germany, on the valuable exertions of ladies with whom she was in frequent intercourse in the capitals and many provincial towns in those countries, and on the facilities promptly afforded by the several government departments, from the highest depositaries of power to those directly conversant with the details of prison discipline. It is not less gratifying than it is indicative of a sincere concern for the moral and physical improvement of the neglected victims of crime, when kings and statesmen are found readily listening to, and acting upon, suggestions from unpretending individuals, whose only recommendation is a community of interest in the welfare of those whose conduct has placed them almost beyond the sympathies of society.

"One of the most important reforms in the economy of female prisons, is the appointment of officers of the same sex to the charge of their inmates. The Committee are confident that, whatever difficulties may attend such an arrangement at the first, they will speedily be overcome, and their own long experience has established the conviction that such superintendence is essential to real reformation and

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good discipline in such a class of character as that to which it applies. And it cannot be too generally known that the French government, after a year's experiment of this plan in the prison of St. Lazare, in Paris, have adopted it throughout the kingdom; and, in a few instances, with the additional appointment of 'Sisters of Charity,' whose attentions in regulating the economy of the prisons are invaluable, and suggests, from their happy influence on the domestic comfort and general deportment of the prisoners both there and in Belgium, the desirableness of arrangements, *in some respects* corresponding to those in other countries.

"In many instances a visitor is found alone, pursuing her unwearied career of benevolence with no other aid or sympathy than such as is supplied by the good offices of the prison functionaries; but in Paris, Montpelier, Geneva, Basle, Zurich, Cologne, Dusseldorf, Cleves, Frankfort, Berlin, and various other places in Germany, Prussia, Holland, and Russia, societies are carrying on a system of visitation, the value of which is very apparent; while, in a great number of these towns, Asylums, or 'Refuges' for discharged prisoners are established in connexion with local *Patronage Societies.*

"Notwithstanding these favorable indications, it is due to the important object contemplated by the Ladies' Associations to point out several palpable evils, which not only greatly impede the efforts of those devoted to the amelioration of prisoners,

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but are, in themselves, the fruitful sources of crime and misery.

"Among these might be mentioned the too partial adoption of the system of female management in prisons or wards assigned to those of that sex, and the almost universal want of a system of daily and nightly superintendence. In the very few instances in which the agency of 'Sisters of Charity' is appointed, this object is sufficiently secured by their vigilant attention during the day, and their occupancy of the same apartments by night.

"But perhaps the most deplorable deficiency, and that most seriously felt, is the absence of decidedly religious instruction, especially in the Holy Scriptures. None who have witnessed the salutary effects of this course in some of the prisons of England, France, Holland and Switzerland, can doubt the necessity of the Scriptures as an instrument of turning sinners from 'the error of their way,' and effecting that radical change which is alone proof against new temptations, and unrestricted occasions of sin.

"The treatment of *untried prisoners*, and that in countries where a better system would more correspond with the enlightened character of their institutions, is such as to demand peculiar notice. In very few instances is any difference made between those convicted of crime and those who have not undergone any trial, except, indeed, that, in many cases, *the untried are more severely treated.* Their indiscriminate mixture with veteran criminals, of

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necessity pollutes their manners, which, in many instances were almost uncontaminated; or if a solitary cell is their lot, too many examples in which this process is the instrument of a cruel and galling punishment, inflicted with a view to extorting confession; nor does their unconvicted position exempt them from the infliction of irons, which, even in the case of convicted criminals, is worse than useless, and which in some places has been, except in extreme cases, wholly abandoned."

What important results grew out of Mrs. Fry's visit to the prisons on the continent, and her correspondence with official and influential persons in various countries, will yet further appear, at least in a measure, from the statements of the British Ladies' Committee, in their Annual Reports. In that for 1841, they say:—

"There are, in different places on the continent, excellent and truly devoted females, who give much attention to the great work of endeavoring to promote the relief and reformation of the vicious and destitute.

"At *Paris*, there is an Association of Ladies, who visit the prison of *St. Lazare*, which is a very large establishment, where women *only* are confined. It generally contains about *one thousand* of the most debased and unhappy of their sex. The zeal and Christian solicitude manifested by the visitors are very remarkable, and appear to have been greatly blessed.

"We have had the satisfaction of hearing very

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cheering accounts of the proceedings of a small Protestant Committee at *Montpelier*. At *Lyons*, also, the prison is diligently attended to, and the system of management in that, and in almost all the prisons of France, is greatly improved. A most important change has recently been effected, by the substitution of female officers and turnkeys, instead of men, who formerly filled these situations.

"A similar regulation has also been introduced into the great Prison of *Gonda*, near Rotterdam; and two Ladies, who are assiduous in visiting the women confined in it, have been engaged in this important work about ten years. A Committee of Ladies was formed, early in last year, at *Amsterdam*, to extend this Christian care to the prisoners there, who are of the *juvenile* class only. In a recent letter, the Secretary says, that they visit these girls generally twice a week; and adds, 'We had reason to thank our heavenly Father for the blessing He gave upon our weak, imperfect work. Nine girls left the prison tolerably well provided for. Several letters, sent to the Directress, prove their warm gratitude, and sometimes their joy, about the knowledge received during their seclusion.'

"In Germany, also, there is a considerable number of prisons under the close and very efficient superintendence of Ladies. At *Dusseldorf*, *Potsdam*, *Weimar*, *Ludwigsburg*, &c., the efforts of visitors have been very useful. At the latter prison, a pious lady devotes her whole time to the instruction of the women: she teaches them the Scriptures,

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hymns, &c.; and, in connexion with her, several other ladies also visit them. She mentions, that some of the members of this association have been dispersed by death, illness, &c.; but, she adds, 'We must acknowledge, with gratitude, that the general Society, consisting of individuals throughout the kingdom, is as active as ever; and there exists, for this purpose, an Asylum in the community of *Wilhelmsdorf*, for *female dismissed* prisoners, which is a beneficial refuge for many.

"At *Berlin*, a Committee is formed for a similar work: several members of it have visited one or two of the institutions where women are confined: some impediments have hitherto obstructed their free access to the other prisons; but as this association is warmly patronised by some excellent ladies of the highest rank in that kingdom, we cannot doubt that, in due time, every facility will be afforded for their proceeding in the engagement.

"A correspondent at Zurich says, 'I am happy to tell you, that our little Society continues to visit the prison for two hours, three days of the week.' She mentions that the women who have enjoyed the advantage of this care, manifest its effects by improved behavior, and increased attention to their work. 'The Scriptures,' she adds, 'are read and explained to them, and they commit to memory portions of them, as well as hymns. Two who came to the prison in utter ignorance, have, within a few months, been taught to read.'

"At *Geneva* the Ladies' Committee has been in

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active operation for many years, and has effected much good. A 'Patronage Society' has in charge the prison of *Lausanne*. Those of *Berne* and *Basle* are also under the care of committees of Ladies.

"A strong feeling of interest has lately been excited in Sweden, on account of the state of the prisons in that country, and some important improvements are contemplated.

"At *Petersburg*, the Ladies' Prison Committee prospers, under the auspices of a very zealous and pious patroness.

"We have also received information from *Philadelphia*, that a Ladies' Committee continues to pay some attention to the prisons there. And in Jamaica, the system pursued by this Society has been partially adopted. At Kingston, a Committee has been formed; and we hope that the Christian exertions of its members may not only meet with every encouragement, but be also a means of stimulating others on that island to embark in this work of mercy."

Mrs. Fry was greatly encouraged by the pleasing accounts which were received from various places on the continent, where her influence had been exerted by her personal visits. She made another tour, therefore, in 1840, and again, in the summer of 1841; and great benefits arose from those visitations, as will in part appear from the statements in the Ladies' Report for 1842, in which they say:—

"Before entering upon the Report of our friends

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abroad, we would call the attention of our readers to a detail of the cruelties which still exist in the prisons in some of the Austrian dominions, and Bavaria, extracted from a letter recently received from a gentleman residing on the continent:

"'Nothing can be worse than all I saw throughout Hungary and Transylvania.

"'In the prisons of one of the ancient castles in Transylvania, the prisoners are laid on their backs every night, with their legs in the stocks, so that they cannot turn; and this was in one of the filthiest holes I ever saw. I was shown the instruments of torture, kept at the porter's lodge; they were by no means confined to whips and rods, but there was one for bastinadoing the feet; a wooden collar for the women, but which the keeper said had not been used for some years.'

"This correspondent then describes in detail two public whippings, which he witnessed in Goestradien, in Hungary,—one of a gipsy man, the other a gipsy girl; they were dreadfully beaten by two strong men, on the bare back; the man with an ash stick, the girl with a whip. The bystanders looked on, not only with indifference, but they appeared to enjoy the sight; they are completely hardened to such scenes.

"The writer continues, 'I think that whippings are universal throughout the dominions of the Emperor of Austria.

"'I visited the state prison in Munich, which is for political prisoners. There is an open court,

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which the prisoners never enter, but are confined in cells, two or three in a cell. One prisoner, I was told, had been in a cell by himself six years. I was then shown the room in which trials take place, one important part of which is the examination of prisoners. I asked, what occurred, if a charge was made against a prisoner, who, being innocent, could make no explanation? The governer said, "*Innocent persons!* we never have innocent persons here; they are only obstinate, and we whip the obstinacy out of them." I inquired about the system, and they took me to a cell, to see an old and a young woman, who, they said, "are to be whipped tomorrow." I asked, in what manner; and they showed me a form, to which an iron was attached for each ankle and each wrist. The victim is stripped to the waist, and laid on the board, when an iron passes round the body; they are then whipped with a birch rod of great length and force, on both shoulders. The man said few came there who did not taste it. I said, "What, women!" "O yes," he replied, "women more than men; it has a greater effect on them; they generally speak the next time they are taken before the judge; but as for men, we sometimes punish them two or three times before they will say a word." All this *before trial.* The rod is used also very freely in the great prison, on the condemned.

"'In the great prison in *Vienna*, I saw the same system of whipping in action.

"'Now all I have described to you, I consider

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useless brutality. I doubt any instance of its reforming a prisoner. It cannot act towards others with the force of example, if exercised within the walls of a prison; and when in the streets, as I have given you a proof, only brutalizes the public.'

"We greatly desire that the cruel punishment exercised in some of the prisons, may claim the attention of benevolent individuals, as well as of the legislative bodies; and we turn with pleasure to other communications of our foreign correspondent.

"FRANCE.—From our friends in Paris, who are engaged in visiting the large prison of St. Lazare, very satisfactory accounts have been received. A Report of their late proceedings will be read with interest.

"From the 1st of July, 1839, to the 1st of January, 1842, one hundred and sixty-seven Protestant prisoners have been duly visited by the Ladies' Committee, who feel that, amongst many humbling and painful experiences, they have several instances that their labors are not fruitless. They have five cases, one of which claims especial thankfulness and sympathy, being that of a young Englishwoman, rescued by means of the Committee from utter wretchedness.

"We rejoice to hear of the establishment of a Refuge, in connexion with this prison, and make the following extract from a description of it:—

"'The Protestant Ladies' Committee, who have visited the prisoners in community with them, since

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1839, soon felt the necessity of patronage for the poor women when liberated; and experience having proved that little could be effected without an Asylum, they were happy when, on the opening of the Institution for training "Protestant Sisters of Charity," a part of their house was appropriated as a Refuge for *Repenting Women*, which consists of a working-room, a dining-room, twelve small bedrooms, besides two rooms for the Matrons, and the arrangements such as to admit of good superintendence.'

"From Montpelier, no very recent account has been received; but the last Report states, that the Committee for visiting the prison there is going on satisfactorily.

"HANOVER.—In the course of the year 1840, Mrs. Fry, in company with some of her friends, visited the prison at *Hameln*. They were deeply affected in seeing many of the prisoners laden with irons. On arriving at Hanover, they represented the circumstance to the Queen. On revisiting the prison, in the following year, Mrs. Fry had the satisfaction of finding that the irons had been removed, at the earnest entreaties of the Queen.

"It has been truly gratifying to learn, that the conduct of the prisoners, since this mitigation of their punishment, has been most satisfactory.

"SWITZERLAND.—A Committee is working in *Lausanne;* and a lady writes, 'We are not permitted to visit the prisoners before trial, but we may send tracts, which the keeper has taken upon

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himself to distribute among them; and she tells us they are read with pleasure. We continue to call on those females who are on the eve of leaving the prison; and we regularly visit those placed in the *h spice* (refuge), endeavoring to find suitable situations for those who repent; but we have, as yet, had very few satisfactory results.'

"*Zurich.*—The Committee at this place continue their visits regularly to the prison. They have discovered some grievous evils, and have seen some very encouraging effects from their labors. Our correspondent says, 'I feel thankful to tell you, that our labor in the prisons goes on slowly, though steadily; and, along with many disappointments, we, every now and then, meet with an encouraging experience. We sent, at the beginning of the year, a girl of fifteen to an asylum for released prisoners in Germany, of which much good was said; and we hope to let her remain there for at least two years. Of my fellow-laborers, I have nothing but good to say: I think the great love we bear to one another is a great blessing.'

"*Geneva.*—From the last accounts (of not a very recent date,) it appears that the Committee at Geneva continue to work diligently and successfully in the prison.

"HOLLAND.—By late accounts, we learn that there has been great improvement in the women's prison at *Gouda*, but that it is to be feared, that the lady who has given up much of her time to visiting

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the prisons there, will, from age and infirmity, be unable long to continue her exertions.

"*Amsterdam.*—The Girls' Prison is well attended to by the Visiting Ladies, who had some encouraging results.

"*Zwolle.*—Most satisfactory accounts have been received from the Committee in this place.

"PRUSSIA.—Extracts from letters of a lady of distinction, respecting the prisons at *Berlin*:—

"'June 15th.—Our Society is now established: four ladies already visit the prisoners, and I hope in the Lord, the work will proceed to the honor of his name.

"'* * * * * This afternoon I have been with Madame Scherning in the House of Correction (Ochsenkopf;) the delinquents were occupied with noisy work, and, therefore, we could go only to the sick. I read to forty or fifty who surrounded me; they made a great impression upon me, knowing myself to be a sinner like them; and it comforted me much to be able to teach them. Oh, may the Lord give to all who are in this union, a deep knowledge of their sinfulness, that they may repent, as well as these delinquents; for the sin is equal, even if be a little grosser with them, and a little less with us. Let us unite in prayer for it.

"'May 1st, 1842.—The beloved King has furnished money for the purchase of a house for an Asylum; but in the house hired for the purpose we have done very well. There are now nine poor

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fallen girls in it, who discover much inclination for the word of God.'

"*Spandau.*—Improvements have been made in the prison here. A second Matron has been engaged, and a pious minister gives up his whole time to visiting the prisoners,

"At *Potsdam*, the Ladies of the Committee visit the prison regularly; and the account of their labors is particularly satisfactory.

"At *Dusseldorf*, the Committee continue their work. A great change has taken place in the character of several of the poor women, and some happy deaths have occurred.

"SILESIA.—Mrs. Fry visited the prison at *Janen*, in this country, last summer; and, in consequence of the representation made by her, the heavy irons which she saw on two of the prisoners have been removed, and a second Matron engaged. An account has lately been received of a large distribution of Bibles amongst the prisoners, and of their great earnestness to obtain, and to pay for, copies of the Holy Scriptures; also, of the establishment of a small Refuge, which is under the care of a valuable pastor, who acts as chaplain to the prison.

"GERMANY.—*Ludwigsburg.*—We have no recent account from the Association that visit the large prison in this town. An excellent lady entirely devotes herself to it, residing wholly within the walls.

"*Lubeck.*—A lady is engaged in visiting the

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women prisoners in the *Spinnhaus*, and she has received permission from the Govnernment to do so.

"DENMARK.—A Committee is formed at *Copenhagen*, for visiting the prisons in this place; but they have not yet received permission from the Government to pursue their purpose.

"An influential and pious lady at *Petersburg*, has presented to us the following Report:—

"About three years ago, our Committee aroused itself, as from a deep sleep, and added to its number several Christian, active, compassionate, and efficient members; and divided the care, and gave to each lady her department. We have so arranged my plans, that at least one lady visits daily, and not only attends to her own especial portion of labor, but takes a survey of the whole. The prison does not admit of the classification which would be beneficial; yet we do all we can in this way, and make a point of keeping apart those who are young in crime from the hardened criminal. We have had very encouraging instances of repentance, even among those, who have deeply sinned against their fellows. One who was exiled to Siberia, on taking leave of her children, said, 'Weep not for me, I am undergoing a just and needed punishment; but weep for the crimes which led me to this state:' and, to one of the ladies, she remarked, 'No language can express my feelings of penitence and sorrow.' You see, dear friends, the Lord most condescendingly designs to regard our feeble efforts, and to water them with the dew of heaven. May

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He still be our strength and hope, and to Him be all the praise and glory.

"We procure work for the prisoners; and a part of it is laid aside for them on leaving the prison. We have the New Testament, Book of Psalms, and tracts, for their perusal; and one of the overlookers is requested to read, morning and evening, to the prisoners. We have a hospital for the females when sick, which is in beautiful order. My dear Christian sisters, we sincerely thank you for the love which led you to communicate with us. We know that in union there is strength; and we affectionately beg you will continue to address us, and give us from time to time the fruits of your experience and observations, that we may grow up a blessing to those who are ready to perish!"

Mrs. Fry's accustomed activity was now unseen with her beloved and honored fellow-laborers in this work of heaven-born charity. Her own labors were drawing to a close, yet she was privileged to hear of the good work progressing, not only at home, but abroad; and some of it begun by her own personal exertions. The ladies do not forget to do her honor in their last Report, for the year 1844, in which they say:—

"It may be remembered, that, at the time of Mrs. Fry's visit to Denmark, in 1841, the prisons there were in a deplorable state. The only portion of a Bible found in them, was a part of the Old Testament in Hebrew, belonging to a Jew; the countenances of the prisoners appeared to have be-

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come brutalised. The women were locked up in solitary cells, under the care of soldiers."

These facts impart great interest to a Report of the improvements effected under the direction of the King of Denmark, given in the following extracts from a letter, which may be relied on as of the best authority:—

"'The classification of the prisoners shall be effected as soon as the prisons are enlarged. The women shall be taken care of by their own sex.

"'A minister, entirely devoted to this object, will take charge of the spiritual care of the prisoners, and religious books will be furnished for their instruction.

"'The members of the Society formed under your directions to visit the prisons, will be admitted, with necessary restrictions.

"'These plans can be better arranged when we are able to build new prisons, which will not be long in being done.

"'You will thus learn with satisfaction the salutary effects of your Christian and philanthropic labors, which, even amongst us, will accelerate the desirable improvements in your Penitentiary system.'

"We have been favored with an interesting account of a Refuge established near Paris, for the reception of liberated female prisoners belonging to the Protestant communions, and for others who desire to forsake a life of sin, and to place themselves under Christian instruction and care.

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"This Refuge is under the management of Protestant Sisters of Charity, or Deaconesses; women who, from devotion to the cause of the Redeemer, have dedicated themselves to offices of love, such as visiting the sick, and instructing the ignorant. The necessity for such an institution, seems to have been first seriously felt about the time of Mrs. Fry's visit to Paris in 1838, when the miserable condition of the inmates of the prison of St. Lazare, in which more than a thousand females were confined, excited her commiseration; and when ladies were induced to visit them, in the hope of being honored instruments of rescuing some of them from the state of degradation into which they were plunged. Though the establishment of such an asylum was proposed soon after the period alluded to, it was not opened until 1842, when four inmates were admitted. It was visited by Mrs. and Miss Fry in the Spring of last year, when the number of *penitents*, (as the poor women are thus styled) amounted to fifteen. They are received from all parts of France. The time fixed for their continuance in the Institution is two years; but this period may may be prolonged or abridged according to circumstances. The internal regulations adopted are admirable. Each inmate has a small sleeping-room plainly but comfortably furnished. In this room, the first fortnight after her reception is passed, her solitude being relieved by walks in the garden, under the inspection of one of the sisters, and by the visits of the pastors and the ladies. This is a wise measure, intended

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to give some assurance of the sincerity of her good resolutions. It is not regarded as a hardship. One of the women, when passing through this trial, said 'That she would prefer passing twenty years in her cell, to remaining two months in the prison of the St. Lazare, whence the charity of the ladies had drawn her!'"

These notices of Ladies' benevolent labors, with a view to reform and improve female prisoners, in foreign countries, are necessarily brief. They might have been greatly extended; proving the general advantage to communities, as well as their benefits to individuals. Every intelligent and Christian mind must perceive the inestimable blessings that attend such operations, which indicate the approbation and sanction of the ever-blessed God.

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CHAPTER VII.

MRS. FRY'S EFFORTS FOR THE IMPROVEMENT OF BRITISH SEAMEN.

Mrs. Fry's project for the Coast Guard—Origin of her sympathy with Seamen—She originates Libraries at the Naval Hospitals—Condition of the Coast Guard families—Mrs. Fry's proposition to Lord Althorp—to Sir R. Peel—Formation of the Committee to provide the Libraries—Selection of the books—Number of persons in the Coast Guard—Their disadvantages—Letters of Mrs. Fry to the Secretary—Completion of the Station Libraries—List of books in each—Mrs. Fry's project for the District Libraries—Her further project for Libraries to the Cruisers—The Brighton Committee—Letters of Mrs. Fry—She asks further aid from the Chancellor—Memorial to the Treasury—Letters of Mrs. Fry—Completion of the Coast Guard Libraries—Report of the Committee—Cash accounts—Reflections—Condition of Seamen in ships of war—Attempts to supply them with Libraries—Mrs. Fry's desire for it—Order of the Lord High Admiral—Dr. Cole's List of Books and Tracts for a ship of war—Efforts to bring the subject before the Admiralty—the Lords order a Library for every ship of war.

MR. GURNEY, in the "Sketch," that he published of his sister's life and labors, refers, in the following terms, to a magnificent project of Mrs. Fry. It was completed by the assistance of some attached friends, and deserves a particular record, partly as illustrating her elevated character, and especially on account of its important results in favor of the Royal Navy of Great Britian.

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"The formation of libraries, for the use of the Coast Guards in all their numerous stations round the British Isles, was an engagement which deeply interested her. Under the generous patronage of the Government, and with the help of a large subscription from her friends, she completely succeeded in accomplishing this object. It is believed that there is not a single station of this description on our coast, which does not owe a useful and instructive library to the care and exertions of Elizabeth Fry; and very numerous are the testimonies, which she has received, of the value and usefulness of the books which have thus been provided."

This great enterprise was undertaken in 1835, and completed within less than eighteen months. But Mrs. Fry's benevolent mind had long been turned to consider the condition of our seamen. It seems probable that her attention had been first drawn towards them, through visiting the female convicts on board the ships in which they were about to be transported to New South Wales. She beheld with generous sympathy their peculiar, arduous, and self-denying services for their country; and in her recreations also, her mind had been especially affected with their condition; and she sought the means of doing them good. She visited with peculiar pleasure, the great establishments in our sea ports, especially as it afforded her opportunities of promoting the temporal and spiritual welfare of their inmates and laborers.

The Naval Hospitals of Haslar and Plymouth

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greatly interested her; but she judged those noble institutions to be incomplete; as they were without books for the use of the invalids. She believed that such a provision would materially benefit their inmates, and serve as one of the most effectual means of their relief and comfort. She proposed, therefore, the furnishing of such an advantage. At first considerable objections were raised against the use of books by the patients, as being unnecessary, if not likely to do them injury: but she urged the trial of such a provision, for the diversion and recreation, and succeeded in getting libraries provided for both those important institutions.

Mrs. Fry's influence was manifest in the selection of the books. She furnished a list of such as she deemed suitable; and those with a few additions were procured. There is now lying before us the Admiralty "list of the books" of the original library for those great establishments, Haslar and Plymouth; and while many of them are truly entertaining works, including the whole set of the Irish Kildare-street Society's publications, a good proportion of them are soundly evangelical and religious. Instead of their being found injurious to the patients in their reading of them, they regarded the provision as a valuable privilege. This was particularly the case with the officers; and it was testified to the writer, by the highest authority in the medical department of the Royal Navy, that no regulation had ever been found so effectual in producing order among the inmates at Haslar Hospital.

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This was of course peculiarly gratifying to Mrs. Fry; it was according to her experience in other of her benevolent efforts, and for which she gave thanks unto God.

Another neglected class of the community now engaged her anxious attention, the seamen of the Coast-Guard. Stationed as they are, all round the United Kingdom, a person so observant of the condition of the various classes of society, was not likely to pass over their condition, so disadvantageous to their moral and religious improvement. She visited many of their Stations, and made various inquiries respecting their characters and necessities, generously sympathising with their wives and children, so unfavorably situated for schools and the means of education. While she observed their disadvantages in many places around the coasts of England, she understood that their situation was far more unfavorable in various districts of Scotland, and still more deplorable around the shores of Ireland. She formed the magnificent design, therefore, of furnishing every Station with a choice library of entertaining and religious books; that, by this means, the minds of the seamen might be instructed, and of their wives be excited to seek the instruction of their numerous children.

But the question of funds was serious, as the enterprise must necessarily be expensive; for she learned that there were about five hundred of the Coast-Guard Stations, included in seventy-four Districts. She calculated that each library would cost,

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at least, three pounds; and that not less than £1,500 would be required for the work. Her heart was set upon it; and she resolved that she would make an attempt to accomplish it. She thought the Government ought to do something in this matter; and that if one pound towards each library were furnished by the Chancellor of the Exchequer, she might obtain the rest by an appeal to the public. She wrote, therefore, in the summer of 1834, to Lord Althorp, then Chancellor, laying her plan before him; she asked the appropriation of £500 for this work, engaging to get a Committee in London to raise the other £1,000, and complete the desirable work.

Lord Althorp received her proposal favorably, and expressed his approbation of her benevolent plan; but he declined to grant the money, alleging that his continuance in office was uncertain; but as he thought well of the design, he would recommend it to his successor in the Government.

Disappointed, but not despairing of obtaining her object, Mrs. Fry waited in hope of succeeding with the next Chancellor; and, at the beginning of 1835, when Sir Robert Peel was settled in the Government, she prevailed on Mr. Laurence Peel, to apply to his brother, the Right Honorable Baronet, who, having instituted inquiries whether such a provision as libraries for the Coast-Guard would be likely to be useful to them, and having received a favorable report, placed the sum required in the hands of Sir Thomas Fremantle, to be paid to the Committee that Mrs. Fry engaged to form, so soon

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as the Comptroller of the Coast-Guard and the Chairman of the Customs should certify that the preparation of libraries warranted the advance of the money.

In the hope of obtaining the grant from Government, Mrs. Fry had made various inquiries about suitable books, particularly of the Religious Tract Society; and her anxieties were awakened as she began to apprehend the vast labor requisite for carrying out her magnificent project. But in the midst of her solicitude, the writer of this, having heard of her enterprise, offered her his personal assistance, and the liberal aid of the Committee of the British and Foreign Sailors' Society, of which he was Secretary. She regarded this offer as a kind interposition of Divine Providence; supposing she had been directed to a gentleman possessing all those qualifications which were needful for the management of the whole business, and for the carrying of it out to completion. He instituted most of her remaining inquiries; and obtained all the necessary information respecting the Coast-Guard from Capt. Sir W. E. Parry, R. N.; the Secretary to the Admiralty, Sir John Barrow, Bart.; Sir W. Burnett, M. D., Physician-General of the Navy: Capt. (now Adm.) Bowles, R. N., Comptroller of the Coast-Guard; and his chief clerk, W. Cowley, Esq.; from all of whom he received the most polite attention. And having soon after heard of the liberal grant by Sir Robert Peel, of the £500, Mrs. Fry invited Capt. Sir W. E. Parry and a few

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other gentlemen to meet us at the house of her son, March 14, 1835; her plan was laid before them, with encouraging offers, and a Provisional Committee was formed. Other gentlemen soon joined them in a full Committee, who received the approbation of the Government. The following is a list of the names of that respectable Committee :—

Admiral Sir Jahleel Brenton, Bart., K. C. B.
Captain Sir W. E. Parry, Knt., R. N.
— the Hon. W. Wellesly, R. N.
— J. W. Bazalgate, R. N.
— George Hope, R. N.
— Frederick Vernon Harcourt, R. N.
— Samuel Sparshott, R. N.
— Edward Saurin, R. N.
— J. W. Roberts, R. N.
— R. J. Elliott, R. N.
— Charles Allen, R. N.
Captain Samuel Gillett.
Charles Holt Bracebridge, Esq.
John Hull, Esq.
Robert Barclay, Jun., Esq.
Joseph Fry, Esq.
J. Gurney Barclay, Esq.
Robert Barclay, Esq., *Treasurer.*
George Fife Angas, Esq., *Sub-Treasurer.*
Rev. Thomas Timpson, *Secretary.*

Many of these gentlemen were unable to attend the Committee-meetings; and the business was conducted by only a few of them, but those were men of practical wisdom; the chief labor, however,

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fell upon the Secretary, aided by the constant and unremitted counsel and encouragement of Mrs. Fry.

The preparation of the lists of suitable books was soon found to be a work of extreme importance, and of no less difficulty. A detail of proceedings in this or of other matters cannot here be given; yet a few particulars may be mentioned, as admirably illustrating the judgment and devotedness of the subject of this memoir.

Mrs. Fry had foreseen the difficulty regarding the selection of proper books; as no book was allowed to be furnished to the Royal Navy, unless it were approved by the Rev. Dr. Cole, Chaplain of Greenwich Hospital. Mrs. Fry, knowing that that respectable clergyman was considered by no means favorable to evangelical sentiments, feared that he would disapprove many excellent works which it would be desirable to include, submitted the matter to him by means of a friend, when a letter from Dr. Cole relieved her mind, and the committee also from all embarrasment on that head, stating that "the appointment he held gave him no authority to interfere with the Coast-Guard service."

The examiners of the books, approved by the Government, were, therefore, the Rev. John Cunningham, M. A., Vicar of Harrow, Captain Sir W. E. Parry, and Captian Bowles, who prosecuted their duties with great care, and in their judgment all were satisfied.

The Committee knew that there were four hundred and ninety-eight stations of the Coast Guard, in

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seventy-four districts: but they thought it desirable, on the suggestion of Mrs. Fry, to ascertain the number of men, women, and children, and the classes of the children, and also how far each station was from the nearest school and place of worship. Circulars were therefore sent out, and the following numbers were found by their reports:—

	Men.	Women.	Children under 5 years.	Children above 5 years.	Total.
England	2,788	2,317	2,680	4,152	11,937
Scotland	196	203	242	775	1,116
Ireland	1,462	1,321	1,732	2,753	7,268
	4,446	3,841	4,554	7,680	20,321

Regarding the disadvantages of the men and their families, with respect to the means of religious instruction and education, the reports were truly appalling. They were worse than had been apprehended by Mrs. Fry. Their condition in England was sorrowful; but it was more unfavorable in Scotland, and still worse in Ireland. In that country, there were few places of worship or schools within four miles; many of them eight or ten miles distant; five of them more than twenty miles; and one, in Galway, thirty miles from any school, or any place for the public worship of God! The women and children, in such circumstances almost entirely cut off from human intercourse, besides their own little circles, demanded the generous sympathy of all benevolent persons: and, to provide for their intellectual, moral, and religious improve-

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ment, was a project worthy of the head and of the heart of Mrs. Fry.

Every new item of information served to encourage the Committee in their work. Mrs. Fry especially devoted herself to the undertaking, and, after the first regular meeting of the Committee, March 30th, 1835, she wrote the following letter to the Secretary, from which will be seen her business-like solicitude concerning the success of the enterprise :—

"*Upton-lane*, 4—1, 1835.

"DEAR FRIEND,—I received thy note, but not the accompanying papers mentioned, the 'Pilot,' &c.

"If Sir W. E. Parry agrees to meet at Newgate, quarter after nine, be so kind to write at once to Spencer Drummond ; as I find he came to London from Brighton, on purpose to attend our Committee that met on second day, but by mistake thought it was the 31st instead of the 30th, that we met. I believe he is at Thurlow Lodge, Clapham : he is a clergyman of the Church of England. I have already had a daughter write to him to be at Newgate by ten, to meet me, that, at all events, he may hear what we have done, and give us his advice for the future. I should be very glad if thou couldest meet us there at that time, provided we get the other gentlemen to be with us quarter past nine, which I much prefer.

"I think we had better, perhaps, delay ordering the books until we then meet ; as by that time I hope that Sir T. Fremantle will have seen the list

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and approved it. I am not likely to be in town to-day, as I expected, but should be glad of any communications from thee, or if needful, I would come to town to meet thee to-morrow.

"I am, with much regard, thy friend,

"ELIZABETH FRY."

"P. S. Wouldst thou write a line, post paid, to John Hull, Uxbridge, to thank him for his letter, pamphlets, &c., and to tell him of our Newgate meeting, if he should be in town."

On the same day she wrote again, lest anything should have been omitted in the other letter, and stated as follows:—

Upton-lane, 4—1, 1835.

"DEAR FRIEND,—I think I shall not be in town to-morrow, but mean to be at Newgate at ten the next morning, if thou wishes to see me. I meant an Irish Library for each *District*, not *Station*, and am inclined to think we shall not be able to afford any books but religious, or for education, in the stationary libraries.

"My only objection to the subject being mentioned in the 'Pilot,' is, my name being attached to it; as I wished it not to appear in public.

"I hope, at all events, to meet thee at Mildred's-Court, at nine, on the 4th instant.

"I am thine, with much regard,

"ELIZABETH FRY."

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Mrs. Fry's determination of mind in this good work, will appear from the following, on the 9th of June, to the Secretary :—

"*Upton-lane*, 6—9, 1835.

"MY DEAR FRIEND,—My daughter Louisa is likely to be married to-morrow : therefore I cannot attend the Committee, which *I very much regret ;* as I do earnestly desire, with diligence, to put my shoulder to the wheel, until we are favored to accomplish our object.

"I think the great lack of subscriptions is truly discouraging, so very few except from some of our relations or particular friends, and I think the Committee must bestir themselves. And as the paper has been printed, there should be an explanation of it ; because it by no means expresses our real and great needs ; and if Sir Robert Peel's name is not mentioned, no harm, I think, can result, as it has already been made public without our leave.

"I am still very anxious to get some of the libraries off, and should like to buy books for that purpose at Richard Nesbit's. Captain R——, I rather think, has not paid his subscription ; but I am not sure ; because a gentleman of that name did pay the same sum into Lubbock's bank : it should be inquired about. Captain E—— S—— has not paid his ; and the sooner done the better. I hope the subject of the Cutters will be brought before you. I quite long to join you, to encourage some of the gentlemen to aid thee in thy arduous engagement.

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I expect to be in town next 6th day, the 12th, and mean to call at Jeffreys-square, between nine and ten o'clock, probably not many minutes before ten.

"I am, with much regard, thy friend,

"ELIZBETH FRY."

While the Station Libraries, including 25,896 volumes, were being prepared, Mrs. Fry was pursuing an active canvass for subscriptions in aid of the necessary expense. Her zeal in this branch of the service will appear from the following letter to the Secretary :—

"*Upton-lane*, 6—17, 1835.

"DEAR FRIEND,—I am so fearful, from the impression made in the paper where the circular was sent injuring our subscriptions, that, if thou sees no objection, I think something of the nature I inclose here may be useful. If thou approve, pray send something of the kind to the editor. I cannot quite see the best day for our Committee to meet, and think it may be as well delayed until I have seen Captain Wellesley and Lady Grey, who I expect to spend an evening with, before long, at a friend's house, when I hope to warm them in the cause, and to find what time would suit them best for our Committee to meet.

"Couldst thou let me have a copy of the estimate made of the Bibles and Testaments that the men wish to buy for themselves? Make any alteration thou thinks proper in my paper. I should be

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glad of a hundred of our circulars sent for me to Mildred's-court, if we have them.

"I send thee the inclosed letter, which I would wish thee to return to me, as I may show it if I meet the parties mentioned. I have had a private hint that some of our friends have thought it would be more prudent not to send with our written communications the Report, &c. We deal, I find, with rather *critical* persons; and, much as we may regret it, must meet their infirmity.

"I hope thou art returned home refreshed every way, after thy many labors; and I am truly, with much regard, thy obliged friend,

"ELIZABETH FRY.

"P. S. I think a postscript should be added to our circular, saying the £1,500 is not enough; or else altering the figures. I should be glad to have this letter and copy of subscription sent back at once by second post."

The Committee had ordered 10,000 volumes of the Kildare-street Society of Dublin, and these were daily expected, to form part of the station libraries. They were to be brought, carriage free, by a friend of Mrs Fry; and to this she refers in the following letter to the Secretary, June 24, 1835:—

"MY DEAR FRIEND,—After I left thee yesterday, I remembered that I was not to lodge at home to-morrow eve; therefore, instead of meeting me at Mildred's-court, on 6th day, as proposed, at ten

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o'clock, if thou wishes to see me, I must beg thee to be at Newgate, quarter before eleven, as I expect to come from Hampstead.

"I hope thou wilt write to Ireland at once, and be so kind as to say, that I hope they will communicate with J. R. Pine about conveying our books, or his brothers, at their counting-house, in William-street, Dublin, as I have spoken to them on the subject.

"In case Captain Wellesley should think of meeting us at Mildred's-court, wouldst thou write him a line to say I am not likely to be there, but expect to be at Newgate from quarter to eleven until half-past twelve; or could meet him, if needful, at the West-end of the town, if he likes to make an appointment for us. I hope thou art better to-day; and believe me thine, with much regard,

"ELIZABETH FRY."

All the books having been collected, labelled, and packed for the station libraries, these were ready for transmission to the several destinations. We give a list of the books in each, as they were chiefly selected by Mrs Fry :—

No. 1. Holy Bible.
2. Testament, with Psalms.
3. Common Prayer.
4. Companion to the Bible.
5. Dr. Bogue's Essay on the New Testament.
6. Dr. Doddridge's Rise and Progress of Religion.
7. Baxter's Saints' Rest.
8. Keith's Evidence of Prophecy.
9. Cheap Repository Tracts.

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10. Cheap Repository Tracts for Sunday Reading.
11. Book of Nature.
12. Sacra Privata.
13. Scougal's Life of God in the Soul of Man.
14. Howe on the Holy Spirit.
15. Anecdotes of Holy Scripture.
16. Sailors' and Soldiers' Friend.
17. Seamen's Manual.—No. I.
18. Ditto ditto No. II.
19. Baxter's Call to the Unconverted.
20. Bunyan's Pilgrim's Progress.
21. Abbott's Mother at Home.
22. Manners and Customs of the Jews.
23. Life of the Rev. John Newton.
24. Life of Major-general Burn.
25. Life of Ninian Robinson, the Greenwich Pensioner.
26. Scott's Force of Truth.
27. Life of Colonel Gardiner.
28. Anecdotes of Providence.
29. Sea Sermons.
30. Select Psalms and Hymns.
31. Travels in North Asia.
32. Ditto in South-East Asia.
33. Ditto in South-West Asia.
34. Ditto in North France.
35. Ditto in South France.
36. Ditto in North America.
37. Ditto in South America.
38. Ditto in European Turkey.
39. Ditto in European Russia.
40. Ditto in Germany.
41. Ditto in North Italy.
42. Ditto in South Italy.
43. Ditto in England and Wales.
44. Ditto in Switzerland.
45. Ditto in Spain.
46. Ditto in the Arctic Regions.
47. Ditto in Africa.
48. Arctic Voyages, 1818 to 1820.
49. Ditto Ditto, 1821 to 1825.

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50. Voyages to the Pacific Ocean.
51. Temperance Tracts.
52. Texts for Every Day in the Year.

Valuable and various as these were acknowledged to be, they by no means satisfied the enlarged mind of Mrs. Fry. Besides their necessary sameness, she wished a far larger supply. She projected, therefore, another and larger library for each of the seventy-four Districts; that when all the books in the Station library had been read, a variety might still be found. The Committee fully entered into her views in this particular, and resolved on the extension of the plan; especially as she had obtained handsome presents towards this work, from various booksellers.

Among other useful works for the district libraries, Mrs. Fry wished the valuable Commentary on the Bible, from Scott and Henry, published by the Religious Tract Society: and this was adopted. But the contemplated additional expense required caution in the procedure. Her state of mind, at this period, may be partly seen, from the following letter to the Secretary, after the adoption of the resolution, regarding District libraries, by the Committee, July 3, 1835:—

"DEAR FRIEND,—Upon considering the subject, I think it is a serious risk, ordering the various books we proposed this morning, until we know that we have money really coming in for it; because I am sorry to say, experience makes me mistrust the

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public, as they have shown so little willingness to help; and we must run no risk of not justly paying all their due. After saying so much, I leave it to Captain Wellesley and thy judgment.

"I am, with much regard, thy friend,

"ELIZABETH FRY.

"*Upton-lane, 6th-day eve.*

"*7th-day morn.*—I open my note to say, I think, when all the Station Libraries are off, and the two District, for Brighton and Plymouth, if our fund does not come in to enable us to buy more books immediately, I think our man and boy must then be discharged until our prospects brighten."

Mrs. Fry was about to leave home for a few weeks; but her noble mind had contemplated still to extend her plan, so as to furnish all the forty-eight Revenue cutters with similiar libraries. This also was promptly determined on by the Committee, though a large additional expense would be incurred; for so many books were to be provided for them, as to include three thousand more volumes.

Mrs. Fry, in her tour, visited Brighton, where she met the gentlemen of an efficient Committee, by whom the good work was generously aided. From that town she wrote to the Secretary as follows:—

"*Brighton*, 7—14, 1835.

"MY DEAR FRIEND,—I had a very satisfactory

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meeting with the Committee, who appear willing to do all they can to assist us. They think it would be desirable, in the circular that is to accompany the books, to have it recommended that the officers would unite with committees wherever they are formed, in circulating and adding to the libraries. It is also thought very desirable that there should be a recommendation to the officers to induce the men to subscribe a trifle weekly to obtain different periodical publications, such as the Saturday and Penny Magazines, the Weekly Visitor and Friendly Visitor, &c., &c.

"I am anxious to hear whether the books are sent off. I hope the Plymouth and New Haven District Libraries will go under those for the Stations. I think the officers should be left at liberty to send one of the Station Libraries to the Revenue Cutters, if they think there are more wanted by them than in any Station.

"I write in haste; therefore, pray excuse all blunders, and believe me, with much regard, thy obliged friend, "ELIZABETH FRY."

The labor attending the labelling of the books, the packing of them, and the sending of so many as the Station Libraries, was immense; even after they had been procured from the various booksellers, and Societies; and though all the work was done with remarkable despatch, yet, being so long under hand, even Mrs. Fry seemed to feel, as if the necessary time was something like delay. Besides,

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the libraries were forwarded from the Custom House, in vessels of the Government; there were not always direct means of conveyance. Mrs. Fry wrote, therefore, on the eighth day of August, from Devonshire, to the Secretary:—

"*Totness, 8th month, 8th*, 1835.

"MY DEAR FRIEND,—I have lately called at several stations, but I hear nothing of the arrival of our books, though much desire expressed for them, and great encouragement as to the prospect of their being very useful. I hope, however, to find them when I get to Plymouth, as I much fear that a further delay will lessen the zeal of the parties concerned. I wish to know whether any subscriptions have come in since I left home. I think it highly desirable, with the circular that accompanies the books, to encourage the officers and sailors to subscribe for periodical publications, and to keep up the libraries, as they appear quite disposed to do so: but this advice may come too late. I find the field for service amongst these poor men a very extensive one. I hope, my dear friend, after all thy labors of love for them, thou wilt one day visit some of them thyself.

"I should be glad to hear from thee, at George Croker Fox's, Falmouth, where I expect to be next week. I hope thou art well in health, and supported spiritually amidst all thy arduous engagements, and I am, with much regard and esteem, thy friend,

"ELIZABETH FRY.

"To Thomas Timpson."

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Returning from her excursions in the West of England, Mrs. Fry found that the work had so far proceeded, that at the Committee meetings, September 14, 1835, she had the gratification of learning, that all the four hundred and ninety-eight Station Libraries had been delivered at the Coast-Guard Department in the Custom House, and that most of them had been forwarded to their several destinations. She entered with her accustomed energy into the business regarding the other branches of her plan, to carry out the supply of similiar libraries to the Cutters, and much larger ones to the Districts. Her state of mind, in reference to this work, will in part appear from the following letter on the subject, which she wrote to the Secretary, November 10th :—

"*Upton-lane, 11th Month, 10th,* 1835.

"DEAR FRIEND,—The more I think of the subject, the more I am disposed to attend to the advice of our friend H——, and I advise our endeavoring to change the exceptionable books for others more suitable.

"I think the Folkstone Library a very important one, and think we had better have some of our best books selected for it. A considerable number will be wanted; I think, four hundred volumes.

"I am sorry to say I have got accounts from Clovelly and Bude, that no books are arrived or heard of. We must send the periodical publications as promised; and there can be no doubt in the

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New Haven, Plymouth, and Folkstone Districts, we had better send the Penny Magazine up to this time, or to the end of this year, the Saturday, the Christian's Penny, the Friendly Visitor, and the Weekly Visitor of the Religious Tract Society, or any other of their periodical publications. With regard to the 'Pilot,' though I think it very valuable, I am fearful whether the officers will not think it too strong in some expressions for their men: but we may have the advice of Captain Bowles, if it is thought desirable.

"My daughter and myself are now so very anxious to do what little we can to aid in selecting the books, and getting the libraries off, that we propose giving a few hours on second day morning, the 16th instant, to attend to the subject.

"I mean to be with you, as proposed, next seventh day morning, a little before ten o'clock, to visit the gentlemen who send out the vans and wagons.

"I think Captain Bowles should be informed respecting the number of places where no books have arrived. Have the Naval and Military Bible Society had the list sent them, of those who want Bibles and Testaments? if not gone, it should go at once; and where they have no agents near, we might send them in the box with our District libraries.

"I am, with much regard, thy friend,

"ELIZABETH FRY."

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So lively an interest was manifested in this good work by several distinguished gentlemen at Brighton, and so necessary was the increase of subscriptions in aid of the business, that it appeared very important for the Secretary to visit that town, and explain the whole state of the Committee's proceedings in London. He met, therefore, those gentlemen, who formed an auxiliary Committee, on 24th of November, at the mansion of Sir Thomas Bloomfield, Bart. There were present, General Sir Peregrine Maitland, Lawrence Peel, Esq., J. H. Puget, Esq., and several others. Sir Thomas requested the Secretary to offer prayer for the Divine presence and blessing; after which his statement was listened to with much interest. He was then requested to give them an account of the operations of the British and Foreign Sailors' Society, of which he was Secretary; and, without being asked, several handsome donations were then presented to him in aid of that Society. The Brighton Committee were gratified at the reported progress of the Coast-Guard business, and offered some practical suggestions, as well as promised to render further aid in the important work.

Mrs. Fry was encouraged by this desire, on the part of the Brighton gentlemen, to know all about the progress of her project, as it secured an increase of friends in the cause of sailors. She sought to render this visit of the Secretary efficient, by corresponding with him on several practical points.

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Her daughter wrote to him; and, among other matters, she says:—

"I am desired by my mother to request that, before you leave Brighton, you will have the kindness to call on Sir Thomas Blomfield, the Secretary of that Branch, and Mr. West, the Treasurer, to ascertain whether they are willing to pay their already collected subscriptions towards the general funds, or wish to retain them in their own hands. If you would also be so good as to call on Lieut. Pratt, at the Station-house, and inform him of the promised arrival of the district library, carriage free, to Brighton; and request him to take charge of it until Capt. Morgan's wishes respecting it are known. Perhaps Mr. Pratt would communicate with Captain Morgan about it."

Great progress had been made in this work by the close of the year; when Mrs. Fry wrote as follows to the Secretary:—

"*Upton-lane*, 12—28, 1835.

"MY DEAR FRIEND,—I much regret having been so little able to look after our libraries lately; but the confinement of one daughter and the illness of another, have occupied me so much as to take me from my public duties.

"I propose being with thee a little before ten o'clock on next 2nd day morning, the 4th of next month.

"It is a serious consideration, the way in which

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our years are passing away as a tale that is told. May we be found redeeming the time!

"I am, with much regard, thy friend,

"ELIZABETH FRY."

With the opening of the new year, Mrs. Fry's anxieties increased regarding the completion of the work we had undertaken, because of the deficiency of our funds. For the supply of the Coast-Guard with libraries, including the Districts and Cutters, was greatly enlarged beyond what she at first intended, or even imagined; and it involved a corresponding increase of expense. The Committee found great difficulty in laying a full statement of their case before the public, by advertisements in the newspapers; as Sir Robert Peel did not wish it to be stated how far the Government had granted aid in the matter. Many benevolent persons, indeed, declined to subscribe at all to the funds; alleging that it was a necessary public work, and, therefore, the whole of the charges ought to be defrayed by the Chancellor of the Exchequer.

Sir Robert Peel, however, was no longer in the Government; but still it was not deemed proper to use his name before the public in this affair; and Mrs. Fry, having met with the new Chancellor, the Right Hon. T. Spring Rice, stated the difficulty to him, when he assured her that he was disposed to render further aid, if a memorial were presented soliciting that assistance. The Committee found

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that they should need about £400; and they resolved, January 15, 1836, that the Secretary should draw up a statement, to make the application for that amount, to enable them to complete their undertaking.. The document he carried to Mr. Johnson, M. P., son-in-law to Sir T. Fowell Buxton, who promised Mrs. Fry that he would deliver it to the Chancellor. A fortnight elapsed, however, and no reply was received; when, on inquiry, she found that the document had been lost. Immediately, therefore, she wrote the following letter to the Secretary, that the business might be done officially, and without delay:—

"*2nd Mo., 3rd.*

"My dear Friend,—I am very sorry to say that our papers, yesterday, had never been delivered to the Chancellor; they appear to have been *lost.* Therefore, be kind enough, if possible, at once, to copy our petition, and take it *thyself* this morning to the Chancellor's, in Downing-street; and ask there for his son, Stephen Rice, and give it into his *own* hand; and please tell him thou art our Secretary. Also, be kind enough to state, if the papers are not found, I will, as I intend, send all particulars about the Island of Guernsey.

"I hope soon to see thee; and very probably shall call early on 6th day morning.

"I am thine, with much regard,

"Elizabeth Fry."

The memorial was immediately copied and car-

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ried by the Secretary to the Chancellor's office. Mr. Stephen Rice received it, with a polite promise of its being delivered to his father; and £300 were granted, which was made known to Mrs. Fry in a letter which she read at the Committee Meeting, February the 15th. This sum was not sufficient for their wants; but it encouraged the Committee; and they were enabled to complete the District Libraries, the smallest of which comprised about 120 volumes, others more, and the largest about 400 volumes, besides a supply of school-books. There were still the libraries to be furnished to the forty-eight cutters; and these were in progress. For their completion it was found that at least £100 would be required, besides the expected subscriptions. With this in view, Mrs. Fry wrote the following to the Secretary:—

"*Upton-lane*, 4—5, 1836.

DEAR FRIEND,—I felt uneasy the other day, after I returned home, from not having taken leave of thee, or sufficiently expressed my sense of thy kind and valuable aid in the important work in which we have been engaged together. I hope it will bring thee peace, and peace to the real edification of many.

"I am anxious to have the account which thou had made out for me, and a short statement of all that has been done, and the paper, showing the number of places that books have been sent to. I also wish for the list of the most remote stations in

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Ireland, where there is no school nor place of worship.

"I shall wish to hear of the success of our applications. The gentleman named Hope says he will give something. I am encouraged about the Trinity House by my son, Raymond Kelly. I think we had better ask for one hundred pounds.

"With desire that grace, mercy, and peace may be with thee,

"I remain, with much regard, thy friend,

"ELIZABETH FRY."

All the Libraries for the Cutters were nearly ready for delivery at the Coast-Guard office, and the whole of the great work was nearly completed, when Mrs. Fry, anticipating the next meeting of the Committee, on the 15th of April, at which she was unable to be present, wrote the following characteristic letter to the Secretary:—

"*Upton-lane*, 4—13, 1836.

"MY DEAR FRIEND,—I have been disappointed in not having the short summary of the accounts of our expenses, &c., sent to me, that I accidentally left when at the last Committee.

"I now forward my letters from my friend, John Smith, and from R. G. Hope. I also send £10 from my cousin, David Barclay, and Hatchard's bill for £11. I am glad the money received more than pays this bill.

"I truly may say that I shall be much interested

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to hear how you get on in your Committee, what money has come in to defray our expenses, &c., &c. I hope something will be done by way of remuneration to our kind friends, Capt. —— and his wife.

"I desire to be most kindly remembered to our Committee, for whom I feel a real interest; and with desires and prayers that our Lord may bless this work of our hands to the good of others and his glory.

"I remain, with kind regards, thy friend,

"ELIZABETH FRY."

"P. S. Pray acknowledge for me these *two* letters for me, saying, that I am from home."

At length, Mrs Fry had the happiness of seeing her noble project carried on to its completion. All the bills were brought in, and the whole account stated; but there was found still a deficiency. Without waiting for any further application to private friends, the Comptroller of the Coast Guard, Captain Bowles, represented the matter to the Chancellor of the Exchequer, who granted £160 more: so that, with the subscriptions in hand, all the accounts were settled and paid, leaving a balance with the Treasurer of £17 9s. 1d.

On a review of the whole work, which had thus been accomplished in little more than fifteen months, from their entrance upon it, the Committee were surprised at the magnitude and success of their undertaking. They could not refrain, especially Mrs. Fry, from admiring the goodness and mercy of God,

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in removing every difficulty in their way, and in enabling them to exceed so greatly the original design, prospering all their course. Only one, a Station Library, was lost in the transmission; but this loss was easily supplied; and still there were many books remaining. These were appropriated to form a library, much desired by many, for the numerous tide-waiters and officers at the Custom-House, Gravesend.

A memorial of this important work was published, after being revised by the Comptroller of the Coast-Guard; and which, as it is brief, is here given; it being an honorable testimonial to the genius and benevolence of Mrs. Fry:—

"REPORT of the Committee, acting under the sanction of His Majesty's Government, for furnishing the COAST-GUARD of the United Kingdom with Libraries of Religious and Instructive Books, &c.: Published by order of the Committee, June 4th, 1836.

"The Committee, acting under the sanction of His Majesty's Government, for furnishing the Coast Guard of the United Kingdom with libraries of religious and instructive books, and also with school books for the families of the men employed in that service, having, by the blessing of Divine Providence, completed that object, it becomes their pleasing duty to lay before the subscribers a Report of their proceedings.

"In the commencement of this duty, it is proper gratefully to acknowledge, that the idea of furnish-

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ing these libraries first suggested itself to the benevolent mind of Mrs. Fry, whose active and charitable exertions, on all occasions affecting the benefit of mankind, are too well known and too highly estimated, to need further remark on the present occasion; and who, having previously succeeded in inducing His Majesty's Government to establish libraries for the use of the patients in the Naval Hospitals, was induced, by the observations she had made on the subject, to endeavor to extend the same beneficial measure to the Coast-Guard Service; and, after several unsuccessful efforts, arising from the expense which it would occasion, a sum of £500 was obtained, in 1835, from the First Lord of the Treasury (Sir Robert Peel) for this purpose; which munificent donation has since been followed by subscriptions from many charitable individuals, and grants from several public book-societies; but, as the whole of these funds were not sufficient to meet the object in view, the present Chancellor of the Exchequer (Mr. Spring Rice) kindly granted two further sums, amounting together to £460, to effect its completion.

"The means thus so liberally afforded, have enabled the Committee to provide and forward to the coast,

"498 Libraries for the Stations on shore, containing . . . 25,896 vols.
"74 Libraries for the Districts on shore, containing . . . 12,880 "
"48 Libraries for the Cruizers

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on shore, containing . . .	1,867 vols.
"School Books for the Children of the Crews of Stations . .	6,464 "
"Pamphlets, Tracts, &c. . .	5,357 nos.
Making a total of . .	52,464 vols.

and thereby to furnish a body of deserving and useful men, and their wives and families, (amounting to upwards of twenty-one thousand persons,) with the means of moral and religious instruction, as well as profitable amusement, most of whom, from their situation in life, have not the means of procuring such benefits from their own resources, and who, in many instances, are so far removed from places of public worship and schools, as to prevent the possibility of themselves, or their families, deriving advantage from either.

"With respect to the finances, the committee have the satisfaction to state that every claim upon them has been liquidated, and that a small balance remains in the hands of the treasurer, as will appear by the analysis of the cash account annexed.

"Reviewing the whole of their proceedings in this great undertaking, the Committee cannot but humbly ascribe the success of the measure to the blessing of Almighty God:—They have peculiar satisfaction in reflecting that the libraries will be under the care of the Coast Guard-department,

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and are become the property of His Majesty's Go vernment:—They feel confident that a watchfu care will be exercised over them, and that they will at least be maintained in their present number if not increased by the addition of proper works a opportunities offer:—and they fervently hope tha they will prove instrumental in promoting the spiritual and temporal welfare of the individuals for whom they are provided, to the honor and glo ry of God, and the extension of true religion an virtue.

"The Committee cannot conclude their repor without expressing their warmest acknowledgment to the whole of the public societies as well as pri vate individuals, who have so nobly aided this un dertaking by their liberal donations and subscrip tions, as well as to the ships' owners, warfingers and carriers, who have afforded so much facilty i the transmission of the books, in many instance free from charge.

"Their thanks are also due to the Reverend Thomas Timpson, their Secretary, for his excellen arrangements, cordial co-operation, and zealou services throughout.

"CASH ACCOUNT

	£	s.	d.		£	s.	d
Grants from Government	960	0	0	Books	2437	4	6
Grants from Societies	1006	10	8	Postage, Carriage, Package, Packing Cases, Warfage, Advertising, Printing Circulars, Reports, &c. &c.	147	8	11
Grants from Booksellers	170	3	0				
Cash Subscriptions	600	13	6				

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	Labor, Packing, Messengers, &c. &c.	135	4	6
	Balance in hand of Treasurer.	17	9	1
£2,737 7 2		£2,737	7	2

"Audited and found correct by us,
"Joseph Fry, Junior.
"R. Barclay, Junior."

With regard to this cash statement, it may be only just to remark, that the item for books would have been very much larger, if the several works had been reckoned at their full prices: but those handsome grants, in most cases, were estimated at much less than their usual or trade charges. And as to the items for carriage and wharfage, they would have been far greater, had it not been for the liberality of many, who furnished those means entirely without charge, chiefly through the personal influence of Mrs. Fry, or of the Secretary. So that this important work, if it had been done in the ordinary way of business, would have cost very little, if any less than £5,000.

As to the manner in which this movement was regarded by those in whose favor it was undertaken, it need scarcely be said in this place, that so valuable a provision, both literary and religious, was very highly prized. Many of the men have testified to the writer, on his visiting some of the stations, their lively gratitude for these favors; and

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especially their wives, who have called down Heaven's blessings on the originator of the plan, and pronounced, with expressions of admiring gratitude, the beloved name of Mrs. Fry.

Magnificent as was this project of Mrs. Fry, completed in a manner so successful, and so satisfactory to the Government, it was far from satisfying the enlarged and benevolent mind of the originator. She was devoutly thankful that it was so happily accomplished, and done so well, under the manifest tokens of the Divine blessing: but there was more yet that appeared desirable to be done; and Mrs Fry was anxious that it should not remain unattempted, though surrounded with difficulties.

In the course of our inquiries, we had ascertained the deplorable state of the crews on board the ships of war, having no instruction or amusement by entertaining or religious books. Her benevolent mind was greatly concerned for the men, and desirous of undertaking another such a work on their behalf. On this subject, its importance, and practicability, we had several conversations with some wise and distinguished Naval Captains; but "the set time" for this good work, did not appear to be yet come; especially as every thing affecting the seamen of the Royal Navy was required to be undertaken under the immediate sanction and direction of the Lords of the Admiralty.

Several attempts had, from time to time, been made, by intelligent and pious captains, to get the

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ships of the Navy supplied with useful and religious books, and in 1824, there was one ship, "a frigate, on the South American station, which for good discipline and efficient order might have challenged the whole service. She was what a seaman would wish to see; all worked together and well; but the officers had a bond of union amongst them not generally known, which the zeal and intelligence of the Captain had made it his duty to arrange and establish. He had held out to them the advantages of knowledge, and by his regulations had facilitated to them the means of attaining it. Amongst other plans, a catalogue of all the books on board, on which two thousand volumes were to be found, was compiled, a temporary reading-room was opened during certain hours, and in this place the Captain himself, the Lieutenants, Midshipmen, and others assembled, and certainly lost none of their dignity by this praiseworthy association. It would, perhaps, be invidious to point out the invariable success which has attended those who have come out of this school, or the esteem in which the author of so much good is held in higher quarters. It is a pleasure, however, to add, that the approbation of the Admiralty has been evinced to this officer in a form the most pleasing to him. He has constantly been employed in the highest offices of the service, and is at this moment (1830) in active furtherance of his beneficial schemes."

Complaints had, however, been made against some of the "evangelical praying Captains," of in-

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troducing "fanatical, religious books and tracts" among their men; and this complaint was regarded as so serious, that it was laid before His Majesty, King William IV., before he ascended the throne, when he was Duke of Clarence and Lord High Admiral of England. An order was, therefore, issued from high quarters, as follows:—

"*Admiralty, 23d May*, 1827.

"His Royal Highness, the Lord High Admiral, having appointed the Rev. Samuel Cole, D. D., the senior Chaplain of Greenwich Hospital, to superintend the issue of religious books to the fleet, and to correspond with the several Chaplains of His Majesty's ships on the subject of their clerical duties, it is His Royal Highness' direction to the Captains and Commanding Officers of His Majesty's ships, that they do not suffer any tracts or religious books to be received on board the ships of the fleet, except such as shall have been approved and pointed out by Dr. Cole; and that they order their respective Chaplains to correspond with Dr. Cole on all matters relating to the religious instruction given by them to the ships' companies, and generally regarding their sacred duties.

"By Command of His Royal Highness,

"J. W. CROKER."

"To the respective Flag Officers, Captains, Commanders, Commanding Officers, and Chaplains, of His Majesty's ships, and Vessels."

How far Dr. Cole was favorable to evangelical

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truth, or qualified for the fulfilment of his duties in this responsible office, may be evident from the selection of religious books and tracts, which he is understood to have made for the royal navy. The following is the

"List of books and tracts selected from the printed lists of the Society for the Promotion of Christian Knowledge, for the use of seamen of the line-of-battle ships, in His Majesty's navy:—

		£	s.	d.
20	Common Prayer, 24mo, demy, nonpareil, without Version of Psalms, sheep, 1s. 2.	2	6	8
12	Great Importance of a Religious Life, 1s. 1d.	0	13	0
6	Bishop Wilson's Knowledge and Practice of Christianity Made Easy, 1s. 6d.	0	9	0
2	Bishop Watson's Apology for the Bible, 1s. 6d.	0	3	0
4	Nelson's Life, abridged from Southey, 2s. 2d.	0	8	8
48	Directions for a Decent Behaviour in Public Worship,			
48	Jesus Christ a Pattern of Religion and Virtue,			
48	Bishop Gibson's Advice to Persons Recovered from sickness,			
48	Stonehouse's Admonitions against Drunkenness,	2	14	0
48	Woodward's Kind Caution to Profane Swearers,			
24	Rev. B. B. Woodd's Elementary Questions on the Church Catechism,			
24	National Society's School Book,			
24	Trimmer's Charity-School Spelling-Book, with Stories of Good and Bad Boys. One Syllable,	1	6	0
24	Asheton on Death-bed Repentance,			
24	Christian Monitor,	1	18	0
24	Old Chaplain's Farewell Letter to Seamen			
24	National School Society's Book, No. 1, 2.	0	4	0
	Box	0	8	0
		£10	10	4

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"A frigate was to have only half the number of the same. They were scarcely ever regarded when sent on board: and many were the expressions of shame and sorrow on the part of the religious captains, at so "meagre, worthless, and unsuitable a supply for 600, or 800, or 1,000 men!" But "the fear of Dr. Cole," and of the jealousy on this subject which had been evinced by the Lords of the Admiralty, through the enmity of certain ungodly officers, induced the friends of seamen to discourage and dissuade Mrs. Fry from making any attempt in the business, assuring her that all endeavors on her part would certainly meet with the most decided opposition in high quarters.

Reflecting, however, on what had thus been done for the minor branch of the service—the Coast-Guard—it was then resolved that every means which could possibly be adopted should be employed to bring the subject before the Lords of the Admiralty: thus was the noble mind of this benevolent lady, in a measure, relieved for the present. Various requests were, however, made to naval officers of great influence; and the case was strongly represented to those high personages, that such a provision should be made for seamen generally in the royal navy. And after grave deliberation, it was resolved, that a library for each ship of war should be provided as a necessary part of its stores. This order from the Lords of the Admiralty for supplying Her Majesty's ships with libraries of entertaining, useful, and religious books, was issued in September,

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1838. The list of books furnished in the Coast-Guard libraries were examined, many of the books on those lists were selected, and the ships were supplied in July, 1839. "All ships, great and small, are now supplied with valuable libraries," as recently stated by an estimable naval captain, in a letter to the author.

We have now lying before us an interesting document, "A List of Religious and other Books for establishing a Library on board each of Her Majesty's Ships, for the use of the Crew; and many will be gratified to learn, that besides "The Life of Nelson, abridged," and instead of the trifling tracts in the list by Dr. Cole, this list contains the following, with others of a truly Christian character:—the

Companion to the Bible.
Sailors' and Soldiers' Friend.
Anecdotes of Holy Scriptures.
Anecdotes of Providence.
Baxter's Call to the Unconverted.
Baxter's Saints' Rest.
Dr. Bogue's Essay on the New Testament.
Dr. Doddridge's Rise and Progress of Religion.
Dr. Keith's Evidence of Prophecy.
Dr. Watts's Scripture History.

It is not pretended this wise and well-adapted provision was made by our lamented philanthropist, to whom the credit of the Coast-Guard libraries is

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altogether due; but it is evident to those who know the manifest history of these things, that no small portion of the honor of having originated this arrangement belongs most righteously to Mrs. Fry. Nor is this provision of libraries, so worthy of our name as a professedly Christian nation, all that has been done for our seamen of the royal navy. Several other plans for their intellectual and moral welfare have grown out of it, especially in favor of the youths on board the ships of war. All these are found to be beneficial, and reflect honor on the national character of Great Britain.

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CHAPTER VIII.

MRS. FRY'S LAST ILLNESS AND DEATH.

Mrs. Fry's public life long and laborious—Her latter end instructive—Mr. Gurney's description of her declining health—Her last visit to Paris—Public prayers for her recovery—Her health improved—The Ladies' Committee refer to her—Mrs. Fry's Letters to them—She tries the waters at Bath—She attends the last Yearly Meeting of the Friends—and the last Annual Meeting of the Ladies—Her visit to Ramsgate—She attends the Friend's Meeting at Margate—Her distribution of Tracts on board the Packet—and of Bibles and Tracts at Ramsgate—Her kindness to German Emigrants—Testimony of a witness of her charity—Statement by a Friend—Mr. Gurney's account of her last hours—Respect for her memory by the Coast-Guard—Funeral of Mrs. Fry.

PUBLIC characters are not generally the longest in their course of life. And very few eminent persons have been spared and preserved, to devote so lengthened a period of life in the service of mankind, as Mrs. Fry. Her extraordinary activity was also laborious; very far different from that of any of her predecessors in the walks of benevolence; and attended with a large correspondence, deep anxieties, and weighty responsibilities. Yet that activity continued unabated during about thirty years, from 1813, when she first visited the wretched prisoners in the dreadful den of Newgate. Her course was now, however, nearly finished; her work was done, and her services were no longer required by her Heavenly Master.

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Admirable and instructive as was her active and useful life, the manner in which she finished her labors, and departed to inherit her eternal reward, afford to us lessons still more important and encouraging, though so deeply solemn. The setting of her sun finely exhibits the strength of those divine principles, which animated her through her whole course, and which form and support the real Christian.

Mr. Gurney, in his beautiful style, thus introduces the last scene of his beloved sister :—

"Those who are accustomed to observe the ways of Divine Mercy and Wisdom, will not be surprised that so beloved, so popular a being, should experience the full force of the Scripture declaration, 'Whom the Lord loveth he *chasteneth*.' Many and varied were her tribulations in the course of her pilgrimage; and it was through no light measure of affliction that she was prepared for her fulness of sympathy with the sufferings of others. A delicate constitution, and many sore visitations of sickness, the unexpected death of some of her beloved children and grandchildren, as well as the loss of other near relations and connexions, and some unexpected adverse circumstances, were among the close trials of faith and patience, with which her Heavenly Father saw fit to prove her in this valley of tears. And, indeed, they served their purpose, for she was preserved in deep humility and true tenderness of spirit before the Lord, under whose holy hand she quietly bowed in resignation of soul. She knew

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what it was to mourn and weep, but she never despaired. She was one who could truly sing the song of Habakkuk:—'Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, and joy in the God of my salvation.'

"In the summer of 1848, she spent a few weeks in Paris, for the last time. Never, perhaps, did she manifest a greater brightness than during that period. Her numerous friends (of various classes) flocked around her with peculiar pleasure; and lively and precious, indeed, was her testimony amongst them, to the truth as it is in Jesus, and to its practical importance and efficacy. It was a particular satisfaction to her, on that occasion, to renew her intimacy with several French ladies of truly Christian character, especially with her long-loved and faithful friend, the Countess P——, a lady of deep piety, and with a heart full of love to God and man, like her own. This was her last effort of the kind. Soon after her return home, her health was evidently much enfeebled; and, towards the close of that year, she became so alarmingly ill that the solicitude of her own family, and of the multitudes who loved her and knew her value, was painfully awakened. Earnest inquiries after her health were made from the highest quarters, as well as by the poor and miserable of mankind. Public prayers were offered

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for her recovery in some of the Protestant churches on the continent; and numerous, we doubt not, were the petitions put up in private on behalf of the cherished one, who had been 'the succorer of many.'

"These petitions were graciously answered; so that it was by very slow degrees, her friends were weaned from that peculiar dependence on her, to which they were naturally prone. Although she continued very infirm in body, the suffering which she had endured, from a painful irritation of the nerves and spasms, gradually abated. She was again enabled, to a certain extent, and with occasional relapses, to enjoy the company of her friends; again united with them in the public worship of God; again cheered and comforted the family circle; again labored, as far as health would permit, for the benefit of her fellow-men."

Mrs. Fry's illness, though much abated, had left her very feeble; and thus she was entirely disabled from resuming her accustomed duties in active life, with her beloved associates in the work of reform in Newgate. She was incapable of uniting with them even in their committee meetings; but "though absent in the flesh, yet was she with them in the spirit, joying, and beholding their order, and the steadfastness of their faith in Christ," for their important work. She held, however, occasional conference with the Secretaries, and some other ladies of the Committee; and sometimes she was able to correspond with them. Her undying zeal in the cause of

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unhappy prisoners, will appear from the following document, containing part of the correspondence of Mrs. Fry with her beloved friends :—

"The Committee of the British Ladies' Society for promoting the Reformation of Female Prisoners, are desirious of explaining to their friends, and more especially to those of them who are associated in England, Scotland, and Ireland, for the purpose of visiting Prisons, the reasons which have induced them to deviate, during the present year, from their usual custom of publishing a Report.

"It has been found that whilst the work of Prison-visiting may be silently progressing, it is impossible in making public statements upon the subject, to avoid apparent sameness and repetition.

"The too frequent application to Local Committees for information respecting their labors, and the publication of the same, not only involve trouble and expense, but deteriorate from the freshness and interest with which facts would be received at more distant periods; and it has been thought that some advantages might be insured by occasionally adopting a mode of address similar to the present, rather than by adhering to their usual plan.

"The fulfilment of their wish thus to communicate with their friends and fellow-laborers, has been long delayed; the Committee feel that the year has been marked, and their strength somewhat weakened, by circumstances of sorrow, which have been permitted to touch several of their Mem-

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bers; and they are persuaded, that, at the present time, deep and widely-spread sympathy is excited on behalf of one individual, greatly beloved for her own, and for her works' sake, to whose instrumentality, under the providence of God, this Society owes its existence.

"Deprived, by continued illness, of the personal co-operation of their revered friend, Mrs. Fry, the Committee have received from her some suggestions in regard to the work which lies near her heart; and they feel that they cannot do better than transmit (with very slight alteration) to the consideration of their numerous friends and co-adjutors, the remarks dictated by herself.

"'In reviewing the present state of the Committees through the country, and rejoicing in the diligence and faithfulness with which so many have held on their way, and in the good results which have been seen, I feel it is hardly sufficiently considered how important it is, that the places of Members of Committees, who unavoidably decline, should be filled up by suitable persons, and that without delay; and I much desire that this may receive serious consideration, or by degrees these Committees will drop entirely. Much benefit has been found, in the various Prisons in London, from having younger Members in training, to fill up the places of those who may be obliged to give up. Also, I am much pleased to find new Committees established in various parts, where, till lately, there had been none; it gives me consolation, not only

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from the great importance I attach to the work, but from the benefit which I firmly believe arises to the souls of those who are engaged in it.

" ' One point, of peculiar consolation and pleasure to me, in the great work of Prison-visiting, is the remarkable unity with which the various Committees have carried on their labors, and that no differences of denomination, or sentiment, have been suffered to interfere with their harmony, in the one great object of Scriptural instruction, and setting forth to those under their care, their need, as sinners, of a crucified Saviour. I do so greatly desire, that, in the present day of divisions and controversy, no differences may be allowed to creep in, and thereby mar the peace and unanimity which have hitherto existed; and that those engaged in this deeply-interesting undertaking, may seek to be preserved in the unity of the Spirit, and in the bond of peace. I also desire that grace may be given them to persevere through every difficulty and discouragement, in this weighty engagement.

" ' I am very earnest that those women intended for transportation, should have the particular attention of the Visiting Ladies, as Government is adopting important measures for the improvement and suitable reception of these Convicts, in Van Dieman's Land; it is, therefore, highly important that we should perform our part towards them in this country. I strongly recommend that Lord Stanley's Address to Sir John Franklin, on this subject, should be procured and read by the different Committees.

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"'Another motive for the renewed diligence in prison-visiting, is the present plan of separate confinement, which makes freedom of intercourse between the visitor and prisoner so much more easy, and induces greater readiness on the part of the latter to receive advice and admonition. However well this system may succeed when wisely conducted, it is liable to great evils, and it is considered that, as regards the prisoners, no alleviation to these can be so effectual, as occasional visits from those interested in their spiritual welfare. I do trust that visiting ladies will feel the great importance of impressing it upon Matrons and Turnkeys, that when the separate system is carried out, the prisoners should be regularly and frequently visited by them, as the human mind, especially when so addicted to evil, is, left wholly to itself, liable to insanity, not to mention a train of other evils. The difficulty of really doing their duty by those solitary prisoners cannot be too strongly impressed on all those in office.'

"Mrs. Fry is also desirous that the subject of Patronage Societies and Refuges, for the benefit of better inclined prisoners after their liberation, should be brought before Ladies' Associations. The Committee hope that this will be done in the next printed Report, and in the mean time communications from these distant friends are particularly requested.

Sarah Roberts,
Katharine Fry,
Mary Foster,
} Secretaries.

"*December* 21*st*, 1843."

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Mrs Fry's elevated spiritual state of mind may happily be seen in her truly Christian communication to the Ladies' Committee; but "the earthly house of her tabernacle" continued extremely feeble, and incapable of labor, or fatigue. Her state of health sometimes seemed to improve; affording a ray of hope that she would be spared to her friends, and re-established; at least, so far as to fill her place in the domestic circle: but at other times, she painfully declined, exciting the most alarming fears. She was able, however, to visit Bath, in May, 1844, in the hope of deriving relief from its far-famed hot springs. Her active, benevolent spirit, prompted her to to seek some means of doing good in that city; but, after a few weeks trial, she returned, very little improved, if in any degree better in health. During many months, she continued in a feeble condition, seldom able to see more than a few select friends, and those only on her brighter days.

In the spring of the last year, she appeared in some respects better, exciting the hopes of her family; and, as remarked by her brother, in relation to the last General Meeting of the Society of Friends, held in London in May,—"It was a joy and comfort to many, that she was enabled to attend two of the sittings of the last Yearly Meeting of Friends, and the last Annual Meeting of the British Ladies' Society; on which several occasions, she addressed the company present, with all her usual sweetness, love, and power."

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Early in August last, Mrs. Fry met a happy party on the occasion of the wedding of a beloved niece; and she was able to address them with all her sweetness and tenderness of spirit, in the name of her Divine Redeemer, and as became a servant of Jesus Christ.

A few days after this joyful event, she left her home, never more to return. Her brother states,—

"About two months ago, she went with her husband and family, for change of air and scene, to Ramsgate, where a commodious residence had been prepared for her, within view of the sea. There she was surrounded by several members of her family, and took peculiar pleasure in the company of some of her beloved grandchildren, who had lately lost an invaluable father. But she was far from forgetting to be useful to others beyond her own circle. Repeatedly was she engaged in acceptable religious service at a Friends' Meeting, in a neighboring village; and she took great pains in disseminating Bibles and Tracts among the crews of foreign and other vessels, which frequented the harbor. 'We must work while it is called to-day,' said she, 'however low the service we may be called to. I desire, through the help that may be granted me, to do it *to the end*;' adding, 'Let us sow beside all waters; I so greatly feel the importance of that text, "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."'

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"" While such was her earnest desire, she placed no dependence for salvation on any works of righteousness which she had done, or could do; but only on the fullness and freeness of the pardoning love of God in Christ Jesus—the one great sacrifice for sin—her sure and certain hope of eternal glory.

"In the meantime, there was a marked sweetness and loveliness in her conversation and demeanor, and a peculiar and increasing seriousness in her state of mind—a longing for a glorious eternity—which seemed to denote that she was rapidly ripening for a holier and brighter scene, a better and enduring inheritance. Speaking of her late afflictions, in a note to one of her brothers, she acknowledged that she did not count them strange, as though some strange thing had happened unto her, but rather rejoiced in being made a partaker in the sufferings of Christ, that, when his glory should be revealed, she might be glad also with exceeding joy. 'Ah, dearest ——,' she added, 'may we, through our Lord's love and mercy, eventually thus rejoice with him in glory, rest, and peace, when this passing scene shall close upon our view!'"

A few additions may, with propriety, be made to this beautiful statement of Mr. Gurney regarding Mrs. Fry, both with respect to her conduct on board the packet, on her voyage, and her untiring benevolent exertions at Ramsgate. These we are to make from information afforded by several friends, who witnessed her active efforts with admiration and delight.

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Feeble as she was, so as to require four men to carry her on board, in an invalid chair, her noble and generous mind contemplated employment in doing good, for which she was furnished and prepared. A lady, a friend of the author, was on board for the same voyage down the Thames, accompanying her five nieces to the sea-side; and she informs him, that Mrs. Fry had a case of religious books and tracts with her, and which she opened, selecting from her well-arranged stock those which seemed suitable, and giving away many to her fellow-passengers. "She appeared very cheerful and happy," it is remarked, and took particular notice of the lively little girls, presenting each of the elder ones with a pretty book, and conversing affectionately with them about the love of Jesus Christ, reminding them that the Saviour said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

She recommended them to love reading and prayer, as she bid them farewell, never, perhaps, to see them again in this world.

Mrs. Fry's activity at Ramsgate was surprising to many: for she was not only anxious to learn everything interesting about the seamen belonging to ships in the harbor, but was conveyed in her easy carriage on to the quay, to converse with the sailors and emigrants. She had previously obtained a grant of tracts from the Religious Tract Society, in August, for distribution at Ramsgate: and she sent to the British and Foreign Bible Society, whose

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committee, on the first of September, granted to her,

1 Dutch Bible and 12 Testaments.
1 French Bible and 12 Testaments.
1 Danish Bible and 12 Testaments.
1 German Bible and 12 Testaments.

Mrs. Fry was peculiarly interested in the welfare of a large body of German emigrants, on board a ship that was driven into Ramsgate harbor; and aware how such are often very scantily supplied with provisions for a long voyage, she desired her friend, Alderman Sir John Pirie, Bart., then at Ramsgate, to make all needful inquiries on that point. He is well qualified as a ship-owner for that duty; and he found they were sufficiently supplied: but still she made the emigrants some kind present, besides the Scriptures, as a token of her Christian good-will.

A friend at Ramsgate writes on this point to the Author, thus:—

"The vessel to whose passengers Mrs. Fry was so kind, is named the 'Hercules' of Bremen, Captain Willinson, and bound for Charleston, South Carolina. She was here only *five* days, from September 19th to 23rd. She had one hundred and eighty men, women, and children, emigrants, on board. I was present only one day, when Mrs. Fry was having a good quantity of biscuits distributed among them."

Another gentleman, a member of the Society of

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Friends, who was at Ramsgate at the time, in a letter to the Author, says:—

"I had the privilege whilst stopping at Ramsgate, of meeting our late dear friend, Elizabeth Fry, both at her own house and other places; in which opportunities she evinced in a very lively manner, her Christian and philanthropic character. For, although unable to walk, she was carried into her carriage, and taken three miles to her place of worship, where she was often constrained in the love of the Gospel to minister to the comfort and edification of friends and others who were at our meetings. The last meeting she was at, just one week previous to her decease, was one in which she was drawn out in an unusual lively and weighty testimony to those present, in the language both of warning and encouragement; but I am not aware of anything very particular in other respects. The few weeks our family had opportunities of meeting with her, we found that, under advancing age, and very increasing bodily infirmities, she continued to feel the same Christian interest for her fellow-creatures of every class, which was such a striking feature in her early life. Some foreign vessels, driven into Ramsgate by foul winds, or stress of weather, claimed her attention. She was taken alongside in a chair, and conversed with the Captains on the state of the crews and passengers. One of them was a large German emigrant ship, with one hundred and eighty passengers. Where needful, she supplied them with testaments or tracts in their native tongue.

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She also interested herself as to the state of the library at the Preventive station on the beach. As to the meeting for worship appointed to be held at the Temperance Hall in Ramsgate, it was her intention to have been present; but she was prevented by indisposition; the meeting was appointed by another friend. My friend and cousin has seen this, and has no additional information to add. Indeed, I think all we can say of her may be summed up in this,—'Her sun went down in brightness!'"

Mr. Gurney has given us all the particulars of the last hours of this eminent Christian, that we need to be informed; and his account happily illustrates the last remark of our discriminating and judicious correspondent:—

"Her hour was indeed nearly come. In the afternoon of the 11th instant, after a day or two of considerable suffering and debility, she was suddenly attacked with pressure on the brain, and while sinking under the stroke, was heard to exclaim, 'O my dear Lord, keep and help thy servant!' She soon fell into a deep slumber, and became totally unconscious; which state, notwithstanding some severe convulsions, continued almost without intermission, until, on the morning of the 13th, she quietly drew her last breath. On one occasion, however, she woke up for a few moments, and said to a faithful attendant who was beside her bed, 'This is a *strift*, but I am SAFE.' Safe she then was, doubtless, in the holy hands of the LORD, who was with her in the valley of the shadow of death. Safe she

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now is for ever, as we reverently, yet firmly, believe, in the bosom of that adorable Redeemer, whom she ardently loved, and faithfully followed.

"Although she was scarcely to be numbered with the aged, hers was a LONG LIFE in the service of her God and Saviour. She died in her sixty-sixth year.

"May we not entertain the joyful assurance that, 'When the Son of Man shall come in his glory, and all his holy angels with him,' this handmaid of the Lord, so remarkable for her loving spirit, and unceasing endeavors to benefit her fellow-men, will be found among those who shall receive the joyful sentence, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; *sick, and in prison, and ye visited me.* . . . . Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

Mrs. Fry's decease at Ramsgate, produced an extraordinary sensation in the town, as having sustained a public loss. And the seamen of the Coast-Guard, reflecting on her zeal for their moral and religious welfare, in providing them with libraries, manifested a sincere sympathy with the mourning family. They even sent a deputation to inquire in what way they could do honor to her memory as their benefactor. But the family stated, that they

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knew not how further respect could be shown by them, when the officer stated that, if the Queen had died, they should have lowered their flag half-mast high, until the funeral; and they would do the same in honor of Mrs. Fry. This was, therefore, done by them, during the time that the corpse lay at Ramsgate.

The funeral of the late Mrs. Fry took place on Monday, October 20th, in the Friends' burying ground, at Barking, in Essex. It was conducted in a strictly unostentatious style, in conformity with the recognised custom of the Society of Friends. The body did not arrive at the late residence of the deceased lady at Upton, from Ramsgate, till seven o'clock on the morning of the interment. About a quarter before eleven o'clock, the funeral procession set forth towards Barking, in the following order: —The hearse containing the body, drawn by two horses, and preceded by four men walking, who officiated as undertakers, followed by the carriages belonging to the respective members of the family of the deceased, their personal friends and acquaintances, besides others belonging to several distinguished individuals resident in that neighborhood, numbering in the whole *thirty-nine*. This train, in the procession, extended more than half a mile in length; and, moving at a very slow pace, thousands of persons attended on foot, to pay their last tribute of respect to departed worth: the solemnity may be better conceived than described. Among the mourners, in addition to the sorrowing husband, the

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sons and daughters of Mrs. Fry, there were present Mrs. Fry's brothers, Samuel Gurney, Esq., and Joseph John Gurney, Esq., Samuel Gurney, Jun., Esq., Sir E. North Buxton, Bart., Sir J. H. Pelley, Bart., J Masterman, Esq., M. P., a great number of the Society of Friends, and other persons of distinction. Upwards of fifty carriages, from various parts, were observed at Barking, waiting the arrival of the corpse, which reached there about one o'clock.

After the necessary arrangements had been made, the body was removed from the hearse, and consigned to its last resting-place until the resurrection. A death-like silence prevailed for several minutes; when the assembly was addressed, under a vast tent, erected for the occasion, by the brother of the deceased, Joseph John Gurney, William Matthews, Elizabeth Dudley, and Alicia Nichols, with peculiar appropriateness. These addresses occupied more than two hours, and were listened to with intense interest by the multitude assembled; though the concourse was so great that many could not hear the speakers.

It may be observed that no funeral ever before created so great a sensation in that neighborhood. From an early hour in the morning, carriages of various descriptions were seen proceeding to Upton, in addition to hundreds of pedestrians of all classes and both sexes, anxious to witness the funeral obsequies of one whose life was distinguished by every Christian virtue which could endear her to all who

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knew her character, and render her name illustrious to all succeeding generations. By her death, it was acknowledged by all, society has lost one of its greatest ornaments—the poor and destitute one of their most devoted and liberal benefactors—and her friends one of the most amiable of mankind. Every heart seemed to feel the force and propriety of the "voice from heaven, saying, Blessed are the dead who die in the Lord," in relation to the lamented Mrs. Fry !

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CHAPTER IX.

MRS. FRY'S CHARACTER.

Mrs. Fry a rare character—Superior to Howard—A Christian of deep humility—Mr. Gurney's review of Mrs. Fry's character—His notice of her travels—His testimony to her private virtues—Piety the source of her excellencies—Illustrated by the visit of the King of Prussia to Newgate and to her house—Mrs. Fry's penetration and discernment—Her kindness of heart—Her letter to the Author—Her business habits—Her memoranda—Eulogy of Sir J. Mackintosh—of Mrs. Hannah More—Poem of Mrs. Ellis—Testimony by a Captain's Lady—by Joseph Shewell—Poetry to the Memory of Mrs. Fry—Testimony by a Clergyman's Lady—Memorial of the British Ladies' Committee.

"MRS. FRY was," as an eminent minister of another section of the Christian Church, and who had known her for many years, observes, "a rare specimen of renovated and sanctified humanity." Considering her unexampled labors, therefore, great difficulty is felt in presenting to the public a full and correct estimate of her extraordinary character.

Mrs Fry's philanthropic labors are most freely acknowledged, on all hands, to have been without a parallel; unless a reference be made to the honored names of JONAS HANWAY and JOHN HOWARD. But, while we render to those truly great men

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their full meed of praise, as, in the best sense, Christian Philanthropists, we must still give preference to the services of ELIZABETH FRY; because of their having a more especial regard to the spiritual welfare of prisoners, and being, therefore, more peculiarly Christian. Mrs. Fry always sought to improve the temporal condition of prisoners; but she seems never to have lost sight of that noble maxim, "CHARITY TO THE SOUL IS THE SOUL OF CHARITY!"

As it may confidently be testified, that the principles and spirit of that distinguished lady were in exact agreement with her works, some might be led to suppose that her partial friends regarded her as something more than human. Such an idea, however, is by no means entertained by them. Yet, while Mrs. Fry's excellencies cannot but be evident, it would be unjust to her memory not to acknowledge, and even to declare them to the public. Still nothing is pretended but that she was a woman "of like passions with ourselves." She herself, as is well known to the writer of this Memoir, made no pretensions to superior sanctity: she was truly humble, deeply conscious of her own infirmities; and, while diligent in her works of benevolence, she reposed her soul, in the spirit of a poor sinner, on the atonement and righteousness of the Lord Jesus Christ, as the only Redeemer of guilty mankind; and ascribed all her virtues and endowments to the influence of divine grace by the Spirit of God.

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Mr. Gurney has given an exhibition of his sister's character, no less true to the living reality than beautiful in its simplicity, illustrative of his refined fraternal affection. Every one will read the following paragraphs with peculiar delight:—

"Elizabeth Fry did much to promote her great object, by the publication of a simple yet forciful pamphlet, explanatory of her views of a right prison discipline for females, and of the true principles of punishment in general. With punishment she would invariably connect a plan for reform and restoration; and she regarded the penalty of death with strong disapprobation. Often had she visited the cells of condemned criminals, on the day or night preceding their execution; often had she marked the agony of some and the obduracy of others; often had she traced the hardening effect of such punishments on the fellow-prisoners of the sufferers, as well as on the lower orders of the public in general. She was firmly convinced that such awful inflictions were opposed alike to an enlightened expediency and to sound Christian principle, and cordially did she unite with her brothers-in law, Fowell Buxton and Samuel Hoare, and other well-known friends of humanity, in bearing her testimony against them with persons in authority, and in taking every means in her power for hastening their abolition.

"She was a warm and steady friend of the afflicted slave, and many a time has she animated, sustained, and encouraged Sir Fowell Buxton and

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his associates, in their unwearied efforts to obtain emancipation. The cause of the Bible Society was also peculiarly near to her heart. She possessed a deep and large knowledge of Scripture, which was her daily private study; well understood its value, and was constant and fervent in her endeavors to disseminate it among others. Here it may be mentioned that she took great delight in selecting a series of striking passages, one or two for every day of the year. This selection she formed into a text-book, which was published with her name, and has since been translated into French and German. Thousands of these little volumes did she herself distribute, as appropriate presents to young people and others; and in such a kind and skilful manner as to render the gift—small as it was—precious to the receiver.

"She was a faithful and diligent distributor of religious tracts, and larger publications of an edifying character, besides the Holy Scriptures. These, whether travelling or at home, she took care to keep so near at hand and so nicely arranged, as to be always ready for use on every occasion. Few have been known, as the writer believes, to keep everything around them in better order, or to arrange their daily duties, and, as it were, to *pack up life*, with greater skill. This was one secret of her success in all her pursuits. Another was the remarkable discretion which guided her in her communications with persons in authority. She knew exactly how far to go, and she went just so far and

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no farther. A third was the imperturbable evenness of temper, and quietness of spirit, which marked her whole course. She moved along in her walk of mercy at an easy, steady pace, and was never ruffled, never in a hurry. Her expressive countenance wore the beaming smile of unaffected kindness; yet such was the calm dignity of her appearance and demeanor, that the love which she inspired wherever she went, never failed to be mingled with a feeling of deference.

"The law of love, which might be said to be ever on her lips, was deeply engraven on her heart; and her charity, in the best and most comprehensive sense of the term, flowed freely forth towards her fellow-men of every class, of every condition. Thus she won her way, with a peculiar grace, and almost uniformly obtained her object. There was, however, another quality which powerfully tended to this result—patient and indomitable perseverance. She was not one of those who warmly embraced a philanthropic pursuit, and then as easily forsake it. Month after month, and year after year, she labored in any plan of mercy which she thought it her duty to undertake; and never forsook it in heart and feeling, even when health failed her, or other circumstances, not under her control, closed the door, for a time, on her personal exertions. This perseverance was combined with a peculiar versatility and readiness in seizing on every passing occasion, and converting it into an opportunity of usefulness. She was not only always willing, but always pre-

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pared, always *ready* (by a kind of mental sleight of hand), to do good, be it ever so little, to a child, a servant, a waiter at an inn, a friend, a neighbor, a stranger!

"There can indeed be no doubt that her natural endowments were peculiarly fitted, under the sanctifying influence of divine grace, to her arduous vocations in life; but it was this grace—or in other words it was *the anointing of the Spirit of the Lord*, which was, in fact, her main qualification for every service in the gospel—for every labor of Christian love. This it was which imparted a heavenly loveliness to her countenance, brightness and clearness to her words, a sacred melody, in times of religious solemnity, to her voice, and a strength and facility to her actions. This it was which mainly accounted both for the *fortiter in re* and the *suaviter in modo*, for which she was so much distinguished. '*C'est le don de Dieu*,' cried a German Prince, who interpreted for her, while she was addressing a large company of orphans in a foreign land. It was indeed the *gift of God*, supernaturally bestowed from the fountain of his grace, by which she was enabled so to move, speak, and act in his service, and by which her natural faculties—his gifts by creation—were purified, enlarged, and directed.

"During her latter years, with the approbation of her friends, and with full certificates of their concurrence in her religious service, she repeatedly visited the Continent of Europe; being accompanied by her husband and two of her brothers in suc-

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cession; and on one journey of considerable length, her party was joined by her firm friend and helper, (so well known in the records of philanthropy,) the late William Allen. In the course of her travels in France, Holland, Denmark, Prussia, and some parts of Germany, she found an ample scope for her Christian and benevolent exertions. Numerous were the institutions of various kinds which she carefully inspected, and far too many to specify were the friendships which she formed with the better part of mankind, in the countries which she visited. Wherever she met with disorders which needed a remedy, or with oppression which required relief, she made a point of applying to the local, or national authorities for their timely succor, and seldom failed to secure their aid. Most kindly were she and her companions received by the royal families of France, Holland, Belgium, Hanover, Denmark, and Prussia; and cordially did many of those mighty ones of the earth support and second her in her efforts.

"One example may illustrate the effect of her Christian influence. On visiting one of the state prisons of the kingdom of ———, in 1839, she found many hundred convicts working in chains, sorely burdened and oppressed. In unison with her friend Wm. Allen, she pressed the case, in the absence of the King, on the attention of the Queen and the Crown Prince. Soon afterwards the Queen was seized by her mortal illness, but did not depart from this world, without obtaining the kind promise of her royal consort, that Elizabeth Fry's recommend-

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ations, respecting the prisons, should be at once adopted. When the same prison was again visited by her in 1841, not a chain was to be seen on any of the criminals. They were working with comparative ease and freedom; not one of them, as the governor declared, had made his escape; and great and general was the joy with which they received and welcomed their benefactress.

"On several occasions, during her Continental journeys, when in the presence of persons in authority, Elizabeth Fry was a warm and bold advocate for religious liberty. She was greatly afflicted by witnessing the persecutions which of late years, (as well as formerly,) have disgraced even Protestant kingdoms in Europe, as well as many of the small republics; and her appeals on the subject were honest, forcible, and, to a considerable degree, successful. Courteous as she was, she carefully avoided all obsequiousness and flattery, and without respect to persons, she endeavored to render unto ALL their due. Whether her lot was cast in the prison, or the palace, she was still unchanged—gentle and winning in her manner, yet firm and upright in her advocacy of truth and righteousness—exerting the same influence, both in kind and degree, over the most degraded, and the most exalted of her species.

"In several of the royal persons with whom she communicated, she met with truly kindred hearts, and it is not too much to assert that some of them were united to her in the bond not only of warm and constant friendship, but of Christian fellowship.

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When the King of Prussia was in England, he made a point of visiting her at her own abode, on which occasion she had the pleasure of presenting to him her children, and children's children, a goodly company, between thirty and forty in number! She was also gratified by receiving a most affectionate and sympathizing letter from him, in his own hand, within a few weeks of her death. The interest felt about her on the continent of Europe, as well as in the United States of America, was indeed as warm and nearly as general as in her own country.

After all, however, those loved her the best, who knew her the most in *private life*. She was, truly, an attached and devoted wife—a cherishing and cherished mother—a loving and grateful sister—a dispenser of the true balm of Christian comfort, in every hour of need, to her intimate associates and friends. Her love, which flowed so freely towards mankind in general, assumed a concentrated form towards the individuals of her own immediate circle. There was not one of them who did not live in her remembrance; not one who could not acknowledge her as an *especial* friend—a helper and sustainer in life. Delightful was her conversation in the family group, whether at her own dwelling or in those of her relatives; always fixing the attention, always soothing the feelings, always tending to virtue and happiness, to love, peace, and union.

"She was an ardent lover of the beauties of nature, and observed them with delight, in their smaller as well as larger features. A shell by the

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sea-side, a feather, or a flower, would fill her heart with joy, and tune her tongue to praise, while she gazed on it as an evidence of divine wisdom, skill, and goodness. It was, indeed, a remarkable feature in her character, that she was as complete in the *little* as in the *great* things of life—as successful in matters of a subordinate nature, as in those of higher moment. She cared for the bodies of her friends as kindly and as skilfully as for their souls. She was the refuge of those around her in *every* trouble, whether more or less important; and knew how to satisfy all who came to her, and all to whom she came.

"No one could more fully enter, than she habitually did, into the force and meaning of the Apostle's words, 'I know that in *me*, that is to say, in my flesh, there dwelleth no good thing;' no one could more readily or rightly answer his question, 'What hast thou, that thou hast not received?' She was remarkably free from self-complacency, dwelling deeply in the sense of her own unworthiness; and from her inmost heart could she adopt the prayer of the Psalmist, 'Not unto us, O Lord, not unto us, but unto thy name give glory.'"

Mrs. Fry's character will be seen in a striking point of view by the addition of a few particulars regarding the visit of the King of Prussia, referred to by Mr. Gurney. That visit was made in January, 1842, when that Sovereign came to England, to be present at the baptism of the Prince of Wales. That grand ceremony took place at Windsor, on

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the 25th of January ; and on the following Sunday, the 30th, after attending the public service at St. Paul's Cathedral, His Majesty honored Sir John Pirie, Bart., with a visit, to take luncheon with him at the Mansion-house, as Lord Mayor of London. But this visit is supposed to have been made through the influence of Mrs. Fry, Lady Pirie having long been her faithful colleague in attending the female prisoners in Newgate. And it should be known that Mrs. Fry had made the acquaintance of the King of Prussia, before his elevation to the throne, by means of her visits to the prisons in Germany.

The party at the Mansion-house was comparatively small, by desire of the King, limited to thirty-four distinguished persons, including His Royal Highness the Duke of Cambridge. His Majesty being introduced to the Lady Mayoress, expressed great satisfaction at having the opportunity of making acquaintance with her Ladyship ; and upon perceiving Mrs. Fry, who was present on the occasion, the King said, in an earnest tone, which was heard by all present, " Ah, my dear friend, I am very happy to see you !"

The order of the sitting of his Lordship's guests on that occasion was remarkable : at the cross-table sat, to the right of the Lord Mayor, His Majesty the King of Prussia and Mrs. Fry, and to the left the Lady Mayoress and the Duke of Cambridge. And the entertainment thus provided was altogether worthy of Sir John Pirie, as Chief Magistrate of the metropolis of Great Britain.

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On the following day, January the 31st, His Majesty the King of Prussia visited Newgate. Our statement of particulars is taken from the *Times* newspaper; that "His Majesty was received by the Sheriffs, Mrs. Fry, the Lady Mayoress, Mrs. Sheriff Rogers, Alderman Sir J. Duke, M. P., Rev. Mr. Carver, Mr. and Mrs. Gurney, Miss Frazer, Secretary, and the Committee of Ladies. They were conducted to one of the female wards, in which all the female prisoners at present in custody were assembled round the table, at the head of which Mrs. Fry took her seat, the King of Prussia occupying a chair on the right, and the Lady Mayoress on the left. Mrs. Fry, then addressing his Majesty, explained that the unfortunates were untried prisoners. She informed His Majesty that much had been effected in respect of the improvement in the character and morals of the offenders who came under their notice. Mrs. Fry then proceeded to read to the prisoners two chapters, commenting on them as she proceeded, with a view to convey to His Majesty the idea of the mode in which she conducted her charitable visitations. Then followed a Psalm, which being concluded, Mrs. Fry knelt down,—an example which His Majesty instantly followed, and with the most devout attention listened to a beautiful extemporaneous prayer, to which Mrs. Fry gave utterance. The scene, at this moment, was indeed a strange one,—at one view the beholder witnessed the Monarch of a great nation—a portion of the nobles of the realm—the wealth and authori-

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ties of the great metropolis of this commercial kingdom, approaching with prayer their common Creator, in unison with those whom vice and crime had made the occupants of a prison! The prayer concluded with invoking the Divine blessing upon the Christian Sovereign now present—upon his beloved consort,—and upon the kingdom over which he reigned.

"His Majesty then rose, and again offering his arm to Mrs. Fry, was escorted back to the Governor's apartments. He made many inquiries, and expressed himself gratified with the cleanliness and order of the prison.

"His Majesty then leaving Newgate, proceeded to Mrs. Fry's residence, to pay a visit to her family at their house at West Ham, Essex, about five miles from the city, and described by Mr. Gurney. The King returned by a quarter past five o'clock to the palace of St. James's, Westminster."

Reports of these extraordinary visits having appeared in the *Times* newspaper, they were read with peculiar interest by many. Among others, the following were written:—

LINES ADDRESSED TO MRS. FRY,

Commemorative of the late visit of the King of Prussia to Newgate.

"Awe in JEHOVAH's presence feeling
Was seen the King beside thee kneeling;
And criminals assembled there
Wept as thou pleadest in thy prayer.

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"The shade of *Howard* hovering near
Smiled at the scene—to it so dear;
And Mercy's angels, swift in flight,
Hasted to tell the hosts in light! S. B."

Many inquired what good would be likely to result from these visits of this Christian sovereign to the philanthropist, Mrs. Fry. Doubtless much good to many, especially to prisoners in his own kingdom, and to multitudes beyond its limits. We have it on undoubted authority, though not at liberty to state all that we know on this subject, that Mrs. Fry improved the opportunity to appeal most powerfully to the King against the wickedness and impolicy of persecution on account of religious opinions, and in favor of complete religious liberty in his own kingdom. His Majesty's tears bespoke his deep feeling at this appeal. And both then, and by letter the following day, Mrs. Fry entreated His Majesty to use his best influence with the King of Denmark, to put a stop to the shameful persecution carried on against the Baptists in his kingdom. Multitudes yet unborn, therefore, will be benefited by this visit of the King of Prussia, the result of conduct so worthy of the enlightened, philanthropic, and Christian character of Mrs. Fry.

Nothing needs adding to the admirable portraiture of that lamented Christian lady by her brother. Yet a few observations may yet further illustrate some of the peculiarities of that distinguished philanthropist, and exhibit, not only her religious virtues, but her practical and useful habits.

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Mrs. Fry's *penetration* and *discernment* in prosecuting her benevolent works, were very remarkable. Though charitable in the highest degree, and sometimes, it is probable, imposed upon in her acts of benevolence, she was not often deceived or mistaken in forming an estimate of the real characters of those whom she had even but seldom seen. This may be illustrated by the following remarkable fact.—Walking one morning in Lombard-street with the author, we met a decently dressed female, who yet appeared to be very sorrowful. She asked no relief, nor did she seek to attract attention. But Mrs. Fry, as if prompted or impelled by some superior power, let go his arm, and turned to the woman, saying, "Thou appearest to be in trouble: tell me, I beseech thee, the cause of thy sorrow: perhaps I can assist thee, and afford thee relief." She hesitated; but Mrs. Fry perceiving her burdened spirit, led her to the house of her brother, in the same street; and, by her kind solicitude, obtained a statement of her griefs. She needed no pecuniary assistance: but only the counsels of a judicious and pious friend, whom she had thus most unexpectedly found. And thus this distressed creature was saved from misery and self-destruction; as she afterwards declared, that when first met by Mrs. Fry, she was on her way to drown herself in the river Thames!

Mrs. Fry's *kindness of heart*, arising from her genuine piety, appeared in all her deportment and correspondence. She felt and acknowledged the

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kindness of her friends in any little expression or service. This will appear beautifully evident from the following copy of a letter from her, acknowledging the Author's present of a copy of his "LIFE OF CHRIST ILLUSTRATED," a small quarto volume. It will clearly show, as her brother so justly remarks, that "the law of love, which might be said to be ever on her lips, was deeply graven on her heart."

"12*th*, 9*th*, 1839.

"MY DEAR FRIEND,—I feel really grateful for thy very kind and handsome present, which has already been placed on our drawing-room tables; and I hope usefully, as it excited interest in several of the family.

"How kind of thee to think of me, and so kindly to remember me. I hope that thy various useful works will be blessed to numbers, and bring a blessing upon thyself, through the tender mercy of God in Christ Jesus. Farewell, dear friend.

"I remain, thine, with much regard and esteem,

"ELIZABETH FRY.

"To Thomas Timpson."

There is yet one peculiarity in Mrs. Fry's character which seems to require some further illustration: for many have expressed their wonder how she should be able to give attention to such a multiplicity of various matters of business as must necessarily have engaged her time and her thoughts. Her "patient and indomitable perseverance" was

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certainly admirable, as truly stated by Mr. Gurney: but this, even to the fullest extent of her physical energies, would not have been sufficient of itself to account for her being able to undertake and to accomplish all her numeous works.

Mrs. Fry's BUSINESS HABITS were altogether surprising. Her mind took a complete view of the object she contemplated; and she applied herself to its duties by a rule or on system. This will be evident from her letters relating to the preparation of the Coast-Guard libraries: but no one can possess a perfect idea of her talents in this respect, without having witnessed her at the Committee table. She was calm, collected, and cheerful: she formed a plan in her own mind of all that appeared needful to do at a sitting, and submitted her own propositions, or business matters, so far as she was concerned, in proper order. The following paper, containing her own private *memoranda*, relating to the Committee meeting held July 4th, 1835, will show her admirable preparations for dispatch in business, as well as the uncommon largeness of her heart:—

"THINGS FORME TO DO FOR THE COAST-GUARD STATION.

"Write Lady Grey, 14, Eaton Place.

"Thomas Richardson, Stamford Hill.

"Joseph R——, Dublin and Liverpool.

"If I do not see Captain W——, send a message to him through C—— N—— respecting the great need I have of his help.

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"Fix day and time for Committee.

"Business for Committee.

"1st. See exact state of funds. What owing for books from any Society, either Sunday School or Christian Knowledge. T. T. take an exact account.

"2nd. Are the Committee willing to exert themselves to obtain subscriptions for libraries for the Cutters, &c. &c., and District Libraries?

"3rd. Bring a statement of money likely to be wanted for this purpose,—to circulate if approved.

"4th. It is advisable to have a committee at every District, to superintend the Station Libraries, form District ones, and those in the ships—also to see the state of the education of the children,—*and to get funds?*

"5th. Mention Brighton and read S. D.'s letter.

"6th. T. Timpson bring reports for us to look at from different places—this abstract from them.

"7th. Shall we apply to Spring Rice to have the expenses of packing and sending paid out of the Treasury?

"8th. Will two or three Naval officers give their names really to assist in accomplishing our various objects in view in this service?

"1. To get the Station Libraries sent out?

"2. To form Libraries for the Cutters, &c. &c.

"3. To assist in forming and sending out, and getting agents for District Libraries.

"4. To make inquiries as to the possibility of

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forming schools in the different stations, by appointing one of the sailors' wives as school mistress, and the men paying twopence a week each child, and Government allowing her room rent free.

"9th. Consider the importance of good periodical works going half-yearly to the stations, and arrange with Customs and Government. C. Wilson's Friendly Visitor now very cheap—take paper respecting it—Religious Tract Society's Weekly Visitor, Saturday and Penny Magazines, &c., &c.

"10th. New names for Committee.

Captain of the Sailors' Friend.
Son Joseph.
J. Richardson.
John Hull.

"11th. Shall applications be made to booksellers for books? Consult about the Bibles and Testaments to be sent out for the men to buy.

"Ask Captain Wellesley for my list of subscriptions.

"Who will undertake to form and send out District Libraries in my absence?

"It is needful for all books sent as presents from booksellers to have the lists sent to J. C., &c., &c.

"Advertise in periodicals as well as papers.

"Ask T. T. for J. Pirie's attention."

During her lifetime the character of Mrs. Fry was drawn by several with great ability. This was

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done briefly by the late eloquent Sir James Mackintosh, at a general meeting of the "Prison Discipline Society," held in Freemasons' Hall, London, 2nd June, 1821, at which a numerous assembly of the nobility and gentry were present, including many ladies, particularly members of the Society of Friends, and Mrs. Fry. The Chairman, His Royal Highness the Duke of Gloucester, Lord Calthorpe and Lord John Russell having addressed the meeting, Sir James Mackintosh stated that, "only one hundred and fifty years ago, when this country was adorned by the most eminent statesmen and philosophers, it was found necessary to pass an act to prevent prisoners from being left to perish of hunger: that Mr. Howard was the first who caused the stream of sympathy to flow in this direction; for before his time the matter was overlooked, or the only sentiment entertained was a kind of stupid abhorrence of every one who was merely accused of a crime. It was not till then that the true principle and object of penal inflictions was acknowledged to be, not the gratification of human vengeance, nor the anticipation of eternal justice, but simply the prevention of crime. Every life taken without necessity was taken without justice, and that no such necessity could exist, until the inadequacy of all other means of prevention had been proved."

In passing a just and eloquent tribute of applause to the "Female Committee," Sir James said, "The success of prison discipline, and the efficacy of secondary punishment, had been doubted: happily

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for the argument, and honorably for the sex, honorably he would say for the British nation, this question stood no longer on mere reasoning: it was now decided by experience, by incontrovertible facts, by the triumphant efforts of that *more than* FEMALE HOWARD, Mrs. Fry, and the band of sister heroines, whose conduct inspired him with feelings far beyond those of cold admiration, and which had diffused amendment and reform through the most crowded prison in the empire. The punishment of transportation had become entirely inoperative, and was regarded rather as an indulgence. This fact furnished an additional reason for a reform in the prison discipline and labors."

Mrs. Hannah More, in her volume of "MORAL SKETCHES," in the year 1822, renders her meed of honor to this truly noble-minded lady. That accomplished writer says:—

"In alluding to certain recent undertakings, which reflect honor on our country, it would be unjust to omit one which reflects honor on our sex. Justice, as well as gratitude, would be wounded, were no tribute to be paid to the most heroic of women. The reader will have anticipated, that we allude to the FEMALE HOWARD. Hers is almost (her sex considered) a higher strain of Christian heroism. Unprotected and alone, she dared to venture into scenes that would appal the stoutest heart, and which, the single principle alone, by which she was actuated, could have sustained hers; with true Christian courage she ventured to explore the

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dreary abodes of calamity and crime, of execration and despair. She took 'the gauge of misery,' not as a matter of curiosity, or philosophical speculation, but with hope of relieving it. The favor of Him who stopped the mouths of the lions in the prophet's den, stopped those of these scarcely less savage beings. Her mild demeanor awed their rebellious spirits into peace. She had long been projecting the means how to assist these most desperate and forlorn of human kind. She had conceived a hope that what was flagitious might not be incorrigible; and adopted a well-digested plan for their religious instruction.

"But she knew human nature too well, not to know that religious instruction would be very inefficacious, without correcting inveterately bad habits. Together with a few pious and able associates of her own sex, (among these Mrs. Steinkopff stands in the first rank,) she instituted a school of reform and industry, found manual employment for those who had never worked, and Christian instruction for those who had never been taught. The lips that had been seldom opened but to blaspheme their Maker, were taught to praise Him; the hands hitherto employed in theft, were employed in honest labor. Infants, in a doubly-lamented sense, born in sin and bred in vice, were snatched from a destruction which had appeared inevitable, and put into a train of improvement. The gloomy mansion which had lately been a scene of horror, only to be exceeded by those more dreadful future mansions

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to which it was conducting them, changed its face. The loathsome prison, which had witnessed nothing but intoxication and idleness, had heard no sounds but those of reviling and imprecation, gradually became a scene of comparative decency, sobriety, and order."

Mrs. Ellis, as Editor of the "DRAWING-ROOM SCRAP BOOK," wrote the following, and published it in that elegant work.

TO MRS. FRY, THE PHILANTHROPIST.

FRIEND of the friendless! when we think of thee,
Strange feelings rise of human vanity.
Strange—for thy smile of meekness well might chide
Our lowlier claims to glory and to pride.
Yet 'tis a thought the heart will linger o'er,
To tread with thee our own beloved shore,
To call thy peaceful sect—thy nation—ours,
To share with thee life's sunshine, and its showers.

FRIEND to the friendless! ever be thy brow
In its mild majesty serene as now;
Thy voice untiring with melodious thrill,
To bid all grovelling thoughts of self be still;
Wakening sublimest hopes of bliss divine,
With noble aims, and purposes like thine;
Sending the spirit on the wings of faith,
Through darkest scenes of infamy and death.

Yet soft, and gentle as an angel's wings,
The soothing calm of thy sweet visitings.
Not to the court of kings, though such might well
Befit thy noble bearing there to dwell;
Not to the couch of rest, though soft, and kind,
The tender yearnings of thy woman's mind;
Not to the walks of intellectual pride,

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Though knowledge there its humble head might hide;
But to the prison-hold, the dreary cell,
Thy footsteps turn, where guilt and misery dwell;
To the lone wretch on restless pillow tossed,
The early doomed—the desolate—the lost—
Her whom the world had cast without its pale,
'Tis thine, with ever-cheering voice, to hail;
To call from deepest shade, to purest light,
Her abject soul, whom none beside invite.

Then pass thou on, along life's troubled ways—
Unharmed, unsullied, with thy Maker's praise
In strains of music ever on thy tongue,
Happiest of woman kind! to whom belong
Ascriptions meet of gratitude, and love,
That ONE among our sisterhood should prove
Before admiring nations far and near,
How many Christian charity may cheer!
How much, with humble faith and purpose true,
The loveliest daughters of our land may do!

An estimable lady, wife of a naval captain, and who had had much intercourse with Mrs. Fry, speaks of her in the following terms, in a letter to the Author:—

"I much regret not having any of the notes or letters of the much-lamented and beloved Mrs. Fry within reach, or I should have felt highly gratified to have *in the least* rendered you any aid. Most of the notes I had were left among Captain ——'s papers, and one or two letters which I have are at ——; and I cannot well procure them until my return to town, which will not be until next March.

"I did indeed, at one time, see a great deal of Mrs. Fry; and if we were in conversation I could mention many circumstances which I now feel at a

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loss to relate. The most interesting times I have been privileged to be with her, were those when at Newgate. Upon one of those occasions, I well remember, we were all deeply affected: she was taking leave of the female convicts, who were about to embark. She read and expounded the *fourteenth* chapter of John, and engaged in prayer, falling on her knees; and this she always did whenever I saw her *there:* the deep and *sweet* tones of her voice and her manner were so solemn, I do not think any present could easily forget what they heard.

"Being much struck with the appearance of a young female convict, I asked Mrs. Fry the crime for which she was there. Her answer reproved me; for she said, 'I never ask their crimes, for *we have all come short.*' Also upon this occasion she rewarded one of the women, who had found a trinket belonging to one of the Ladies in Committee, and had restored it. Mrs. Fry gave her a cotton gown, saying, 'Now you see honesty is the best policy.'

"I noted down many things she said to me, but I have not the memorandums now. I am sorry for it. She pointed out to me, one day, a favorite portion of Scripture, and said she liked to repeat it, 'Lord, I believe, help thou mine unbelief.' She was *truly kind to me*, as she was *to all* who came near her, and with such winning condescension of manner, it was impossible not to feel regard for her.

"I first heard of her death through Mr. Aaron Chapman, the Member of Parliament for this place,

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and who by private letter gained the information. I made sure you would write a Memoir."

An esteemed Minister of the Society of Friends, to whom this lamented lady was well known, in a letter to the Author, says: "I am in possession of no facts relating to our estimable and beloved friend, Elizabeth Fry, but such as are already known either to thyself, or to such persons connected with her, with whom thou wilt probably be in correspondence in order to obtain some of the materials necessary to compile a faithful biographical Memoir of that pious individual. Although frequently brought in contact with her, principally in our public and more select meetings of a religious character, it did not often fall to my lot to participate in her society in private circles. She was occasionally, however, at my house at Deptford; and I have a vivid remembrance of one visit in particular, when Elizabeth Fry, accompanied by several friends, of whom I had the pleasure of being one, went on board the 'MARIA' transport, which contained the first assemblage of female convicts which went out under the auspices of the 'Ladies' Committee' in London, who kindly undertook the superintendence of this unhappy class of persons. Many years have elapsed since that period, but I shall never forget the earnestness of her Christian address to them, nor the patient and serious attention with which she was listened to, by a congregation of persons who had been but little accustomed to be so cared for; comparatively few of them being from Newgate, the

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greater portion having been brought from prisons in various parts of the country.

"In our own religious Society, our late friend was highly valued, as a minister of the Gospel of life and salvation, for which she had received, as we fully believe, a peculiar talent, which she was concerned to occupy with diligently and faithfully, much to the edification of our section of the Christian church, but by no means confined within its limits. And it was, I believe, acceptably exercised wherever she felt herself called to labor.

"With very kind and Christian regards, I remain, my dear friend, thine, affectionately,

"11*th*, 19, 1845. JOSEPH SHEWELL."

The following beautiful lines were given in the *Norfolk News* of October 25th, appended to the biographical sketch of Mrs Fry by her brother, J. J. Gurney, Esq. :—

TO THE MEMORY OF MRS. FRY.

"Ee'n on this blighted earth may still be seen
Spots, as if shaded by the Cherubim;
Left in their Eden-greeness all—to show
How sin has marred this Paradise below.

"For, 'mid the forms of human mould,' we trace
A god-like bearing, and celestial grace—
As though some angel, from a brighter sphere,
Had closed her pinion, and alighted here.

"She who so late was with us, and now gone
To mingle with archangels round the throne,
Seemed scarcely one of earth, but sent below
With Mercy's errand to the sons of woe.

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"Oh! did we want a proof, by which to tell
How blest the message from her lips that fell—
Ope but the prison doors, and to her bier
A thousand convicts haste, and drop a tear.

"'Twas not the magic of that angel's smile,
That could so soon the felon's grief beguile—
That charmed the demon of revenge and hate—
That whispered comfort to the desolate:

"The *message* 'twas that bade the mind be free:
She preached the Gospel's glorious liberty,—
Loosened the fetters that the soul enslaved,
And taught how guiltiest sinners might be saved.

"Her errand done—her sister angels sped,
To minister around her dying bed;
And when the high commission had been given,
They touched her with their wings, and beckoned her to heaven. S. S."

Mrs. Fry's lamented decease called forth the admiring testimony regarding her public excellencies, and the benefits which she has rendered to society. The following, which appeared in the *Bath Chronicle*, November 4, 1845, is from the lady of a clergyman:—

"Sir,—Will you do me the favor to find a place in your valuable columns for the following notice? I feel assured that you are fully alive to the value of the exalted labors of that Christian philanthropist, Mrs. Fry, to whom it refers; and I think you will allow that your pages have seldom recorded an event so deeply affecting to the hearts of the various classes of the community in this, and even foreign countries, as that of her removal from this

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scene of sin and sorrow, to the realms 'where the wicked cease from troubling, and the weary are at rest.' Mrs. Fry visited this city in May, 1844, to try the efficacy of the hot springs; and, although overpowered by sufferings, in a degree produced by her protracted and unwearied toils in the cause of humanity, it was with difficulty she could rest unemployed in animating and cheering the benevolent persons here engaged in various institutions of public beneficence, and encouraging them, by her extensive experience, to go forward in every good word and work, in that spirit of devout discretion and sobriety which she knew so well how to exercise and to recommend by her own example. Deeply initiated in the hard lessons of self-inspection, self-renunciation, and singleness of purpose, she possessed an uprightness and simplicity of action, in which consisted the greatness and strength of her Christian character. She was, by the favor of God, endowed with an acute perception of what was due to the station and feeling, the character and position, of all whom she knew. She was delicately watchful to preserve that guilelessness of mind which fitted her to become, by God's grace, instrumental in awakening many persons to the performance of their long-neglected duties, and winning over to paths of virtue and peace those who had wandered far into the dreary wilderness of sin. They saw and felt in her the beauty and attracting influence of holiness, and the inestimable value of resigning their hearts to the love, and fear, and will of God; and, while, in truth

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and faithfulness, she veiled nothing of the awful retribution awaiting sin, she showed on what only terms the salvation of man is promised and accomplished.

"Mrs Fry's cheerful serenity of manner, her expression, her complexion, her general contour and, above all, the rich and tender tones of her voice, responded to the moving principle of Christian love and charity within. And, while her words and actions found their way to the heart, the understanding was convinced and humbled by the consciousness that 'whoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.' Her tenderness of feeling led her into deep sympathy with the distresses of all who had the happiness in any way to be known to her as needing her consolation and her aid. There was a power attendant on her example and precepts which seemed to elicit all the hidden seeds of virtue that remain choked up by the grandeur, the sophistication, the crimes, and the abjectness of mankind. She knew the mortal diseases of the soul, and the incipient signs of its temptations; and, while her keen sense saw the defects of others, her charity hid them from the observation of all. These qualities, so rarely meeting in such measure as in her, endeared her beyond expression to those who were her coadjutors in the *Reformation in Newgate*, where her fortitude knew no diminution amidst persons nurtured and matured in crime. Nor did her mental resources fail, when perplexed by adverse circumstances, in

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accomplishing, by every lawful means, a remedy for evils which had arisen, by degrees, to an enormous height. Many excellent ladies soon became her united assistants in this her new and arduous task. Obstacles appeared to vanish before her enlightened representations to those in power, who alone could grant her permission to do what she deemed necessary towards the diminution of crimes and abuses incident to the prison. Having once commenced her plan, in which the unhappy prisoners themselves acquiesced, she sought them out individually and collectively, conversed with the most depraved, and exhorted those ready to perish, and a blessing descended on her work. Plans for bettering the discipline of transport-ships, and all the gaols in Great Britian, rose before her. Charities, the offspring of this attempt at prison reformation, sprung up. The curiosity, the judgment, the humanity, the generosity of individuals and of the public were drawn forth; and, as Christian love and charity expand the heart, once under its heavenly influence, so Mrs. Fry found very many persons ready to resign their pecuniary interests about the prison and elsewhere, when it was deemed best that they should cease, and thus almost incredible decency and order took the place of discord and confusion.

"No portion of human society was above, or beneath, the interest of this peculiarly-gifted woman. Her polish was beyond all the rules of courtly politeness. The self-possession of her manner was

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owing to her entire forgetfulness of self. It knew no change in the palace of a prince, or in the cell of a convict. She respected human nature, and in each individual she saw him, or her, for whom her Lord had died. She acknowledged their demand upon the treasury of her love, and it was impossible to leave her presence without knowing that you had gained a friend. The power of varying her avocations as they might suddenly arise was one trait of character which shone conspicuously in her long and busy days; when, early in the morning, she would perform the charities of domestic life which claimed her tenderest care, and exchange them for the cell of the dying malefactor, or grasp the hand of her but just awakened to her awful fate on the very brink of eternity, or go to one who impatient of delay, was meditating an escape from life, unwilling to be gazed at by the expectant crowd. The chamber where 'departing life is laid,' the first wailing of the infant dewed by the joyful tears of the happy mother, the slowly decaying patient, the young 'cut off in beauty's bloom,' all partook of her unembarrassed attention, as if their peculiar claim. Persons of the highest earthly rank knew her as their friend; a heartfelt tribute was paid to the spirituality of her life and conversation by them. She presented to their admiring view the jewels which are imperishable, and pointed to those heavenly crowns which are, as it were, suspended over the earthly ones of pious princes.

"The annals of Protestant matrons afford us no

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public character of this tone, who, as the private lady attached by all the ties of domestic life, has come forward, with all the delicacy and refinement of a woman, to put in force, with discretion and constancy, plans of practical utility conceived by herself, with the wisdom and precision of a Christian legislator, and which at this time have been made, with modification, serviceable to all Europe. The benevolent Howard, in the fervor of hope, anticipated this labor of love as belonging to the 'Society of Friends;' and in the cold regions of Tartary, where his fast-decaying monument is now crumbling away, will, in time, be felt the influences of the system which he toiled to introduce; for the capitals of that great empire have opened some of their prisons to reform. We need not ask, Where shall the mantle of this departed philanthropist descend? The seed which she sowed in faith has become a great tree: its branches are flourishing, and its roots are giving offsets to distant lands. Faith, prayer, obedience, patience, and self-denial, were the supports of this admirable woman, who, to the last period of her waning strength, in humble constancy and dependence on the immutable promises of God, worked while it was called to-day, as knowing that the night cometh when no man can work, and as deeply feeling that, after she had done all, she was an unprofitable servant.

"AN EYE-WITNESS OF, AND A SHARER IN, MRS. FRY'S EARLY LABORS."

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In reviewing the extraordinary character of Mrs. Fry, by the help afforded in these Memoirs, we cannot fail to be impressed with the conviction that it arose from the influence, and under the direction, of sincere personal piety. All who were privileged with her acquaintance, felt and acknowledged this to be the fact. Hence a lady of eminence, belonging to another section of the Christian church, in a letter to the Author, speaks the sentiments of all the "Committee of Ladies," and of all who knew her, when she says :—

"I have frequently had the privilege of hearing our lamented friend, Mrs. Fry, read and expound the Scriptures to the poor prisoners, and conclude with fervent prayer on their behalf. Her majestic figure, her harmonious voice, her affectionate solicitude for the salvation of sinners, and her simple, clear exposition of the Gospel scheme, generally melted into tears, not only many of those immediately concerned, but the visitors also wept, for the poor prisoners and for themselves.

"It must indeed have been a particularly interesting scene, when a King knelt beside Mrs. Fry within the prison walls, and united in her petitions at the throne of grace!"

Mrs. Fry's piety was unquestionable; it was derived immediately by simple faith in our Lord Jesus Christ, from the blessed Spirit of God, and nourished by habitual regard to his holy word. And this heartfelt piety was the overflowing spring of all her "work of faith and labor of love," in

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which she found the purest pleasure. So true it is, as Dr. Young beautifully declares,

> "*On* PIETY humanity is built;
> And on humanity much happiness:
> And yet still more on piety itself,
> A soul in commerce with her God is heaven!"

Every reader will, however, consider, that the most correct and admirable view of Mrs. Fry's character is given in the beautiful testimony of veneration and love by the Committee of Ladies, who knew her intimately, and were most capable of appreciating her eminent Christian virtues. That document, so honorable to the Ladies themselves, is as follows:—

"BRITISH LADIES' SOCIETY FOR PROMOTING THE REFORMATION OF FEMALE PRISONERS.

"At a Meeting of the Committee specially summoned in consequence of the removal by death of MRS. FRY, the following minute was adopted:—

"*White Hart-court, Lombard-street,*
"*November 3rd*, 1845.

"The Committee meet this day under circumstances of deeper solemnity and more oppressive interest than they have ever before known. They acknowledge the sovereignty of the Lord in having removed from them their beloved friend, who was instrumentally the cause of this Society's existence, and the main-spring of its progressive operations,

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and to have been associated with whom they deem one of the pleasures and privileges of their lives.

"There are present those whose memories will bear mournful, grateful testimony to the past, in regard to their lamented friend, and who desire to glorify God in *her* who they believe has entered upon her eternal rest and inheritance. They will long delight to dwell in recollection upon the mild dignity of deportment with which she was wont to go in and out amongst them; the gentle affability of manner which won the regard of all around her, and the deep feelings of her heart, often breathed forth in the language of prayer, or in devout addresses to her friends before entering upon the business of their meetings.

"The Committee would acknowledge how much has been vouchsafed to them through this servant of the Lord, by means of the wisdom of her arrangements, and the power with which she was often enabled to execute them—the calm decisions of her judgment, and the unswerving continuance with which she sought as far as possible to promote the object in view; and above all, by her frequent and fervent prayers for the aid of the Holy Spirit in carrying forward their undertakings. She reflected the character of Him who was 'meek and lowly in heart,' never desiring to maintain that pre-eminence which would gladly have been yielded to her, but seeking rather to mingle as *one* amongst the number of her fellow-laborers far less gifted than herself. The mild but powerful influence of her whole de-

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meanor amongst them will not easily be forgotten; indeed, a moral atmosphere seemed to be infused by her presence, the effect of which must have been experienced in order to be understood; an atmosphere in which it was scarcely possible for discord or any unholy passion to manifest itself, but which fostered everything that breathed benevolence, and harmony, and love.

"She delighted in that 'unity of the Spirit and bond of peace,' which so much knit together the little band of the Society's Committee, and rejoiced to recognise the broad and independent basis of Christian truth and affection upon which that union was founded. When the infirmities of sickness long prevented her from personally joining them, tender were the messages of affection which she sent to them. The last written communication addressed to the Committee, is as follows:—

"'MY MUCH-LOVED FRIENDS,—Amidst my many sorrows that have been permitted for me to pass through, and bodily sufferings, I still feel a deep and lively interest in the cause of poor prisoners, and earnest is my prayer that "the God of all grace" may be very near to help you to be stedfast in the important Christian work of seeking to win the poor wanderers to return, repent, and live; that they may know Christ to be their Saviour, Redeemer, and hope of glory. May the Holy Spirit of God direct your steps, strengthen your hearts, and enable you and me to glorify our holy Head,

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in doing and suffering even unto the end; and when the end comes, through a Saviour's love and merits, may we be received into glory and everlasting rest and peace.

"'In Christian love and fellowship, I am affectionately your friend,

"'ELIZABETH FRY.

"'I hope to be remembered in your prayers.'

"It was the privilege of some members of the Committee, frequently to be with her in her visits to the inmates of Newgate and other prisons, and they know, in conjunction with many others, how exquisitely she could touch chords of sympathy, which vibrated through the hearts, not only of her more favored hearers, but in many cases through those of the sunken and sorrowful ones around her.

"There was vouchsafed to her a skill peculiarly her own, in applying the remedy contained in the Gospel of Jesus Christ, to those whose sinful and degraded state lay so near her heart; she felt that Christianity, and Christianity alone, could eradicate the deep and appalling evils before her; hence she was continually seeking to press home its vital truths contained in the Holy Scriptures; and many a neglected wanderer, unused to kindness, and who had long been under the fierce tyranny of her own unsubdued passions, was soothed and softened by the accents which fell from her lips; nor was she without encouraging proof, that the Holy Spirit had effectually sealed the truth to the conversion of

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souls. While engaged in these high objects and extensive labors, she was not prevented by them from entering into the minutest details of prison discipline: it was a remarkable feature of her character, that she abounded in those little acts of kindness and attention which are truly grateful to the recipients of them, and was prompt to relieve the most trivial wants which her poor suppliants made known to her.

"At the anniversaries of the Society, a large number of friends had from year to year the opportunity of meeting her, and she was always anxious to make these opportunities the medium of extended good. On such occasions she usually related many facts which her widely-spread sources of information enabled her to gather: stated with remarkable simplicity the results of her practical efforts and personal experience, and came forth with a spirit burdened as it were with the desire of advancing the best interests of persons in various grades of society, and especially those of her own sex. Mistresses of families will remember how constantly she urged upon them the domestic duty of caring for the welfare, the *religious* welfare, of their servants: visitors of prisons, how touchingly she pleaded the cause of neglected criminals, and recognised the claims of those who are laid under the straits of poverty and disease in workhouses and hospitals: and instructors of the young, may be encouraged by recollecting, that neither children

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nor even infants were overlooked in the circle of her benevolence.

"The last of these anniversaries was held on the 3rd of June in the present year. The shadow of that event which has removed her from earth to heaven, seems to have fallen upon it, and to have left it sacred in the recollection of many who had long loved, and who had in some degree labored with her.

"Contrary to usual custom the place of meeting fixed on, was not in London, but at Plaistow, in Essex; and the large number of friends who gathered upon that occasion, proved how gladly they came to *her* when she could no longer, with ease, be conveyed to *them*. The enfeebled state of her bodily frame seemed to have left the powers of her mind unshackled, and she took, though in a sitting posture, almost her usual part in repeatedly addressing the meeting, and urged with increased pathos and affection, the objects of philanthropy and Christian benevolence, with which her life had been identified. After the meeting, and at her own desire, several members of the Committee, and other friends, assembled at her house. They were welcomed by her with the greatest benignity and kindness, and in her intercourse with them, strong were the indications of the heavenly teaching through which her subdued and sanctified spirit had been called to pass. Her affectionate salutation at parting, unconsciously closed, in regard to most of them, the intercourse which they had delighted to hold with

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her, but which can no more be renewed on this side of the eternal world.

"The Committee are reminded, while contemplating the grave of their late revered friend, that, 'All flesh is grass, and all the goodliness thereof is as the flower of the field;' but they 'sorrow not even as others which have no hope,' knowing that what 'is sown in corruption is raised in incorruption, what is sown in weakness is raised in power.'—'The grass withereth, the flower fadeth, but the word of our God shall stand for ever.'

"They would, with renewed vigor, and in the short time that may yet be granted them, seek to carry forward those objects in which their beloved friend so diligently labored, remembering the words often upon her lips—'*We must work while it is day.*'—'*Be ye stedfast, unmoveable, always abounding in the work of the Lord;*' and encouraged by the thought, that all created excellence is but as a beam from that divine source of light and love which shines with unabated splendor from Him who declares, 'I am the LORD, which exercise loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the LORD.' 'Therefore, he that glorieth let him glory in the LORD!'"

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CHAPTER X.

PUBLIC TESTIMONIES CONCERNING MRS. FRY.

I. TESTIMONY OF THE "FRIENDS" TO MRS. FRY.
II. TESTIMONY OF THE PUBLIC TO MRS. FRY.

MRS. FRY'S extraordinary labors, known to the public so extensively, and appreciated by all the wise and good, would necessarily call forth various testimonies to her excellent character and worth. She belonged, as a minister, to a distinct denomination of Christians. These, as it has been usual with them, bear public testimony to those who have been faithful. They have done so regarding Mrs. Fry. The philanthropic public generally, including various denominations of Christians, have also assembled to pay their tribute of merited honor to her memory. To pass over these in the present volume would be extremely culpable in the Author. But it affords him peculiar gratification, to be able to include in his Memoir those documents, which are so highly valuable in themselves, so instructive, and so admirably adapted to confirm and illustrate all that has before been recorded concerning that excellent Christian lady.

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I. TESTIMONY OF THE "FRIENDS" TO MRS. FRY.

The following beautiful document is abridged from the *published* "TESTIMONIES concerning DECEASED MINISTERS; presented to the YEARLY MEETING OF FRIENDS, held in London, 1846:"—

"A TESTIMONY

of the MONTHLY MEETING *of* RATCLIFF *and* BARKING, *concerning* ELIZABETH FRY, *of* UPTON, *who died the thirteenth day of the tenth month*, 1845, *in the sixty-sixth year of her age, a Minister about thirty-six years.*—

"Our late beloved friend was extensively known, in this and other countries, by her Christian exertions for the benefit of the poor, the afflicted and the outcast; but it is more especially laid upon *us* to record her services as a Minister of the Gospel, and her bright example in private life.

"She was born on the twenty-first of the fifth month, 1780: deprived by death of the care of a pious and affectionate mother, when she was only twelve years of age. Her naturally tender and sensitive heart long mourned her loss: and she says, in one of her memorandums, many years after,—'My mother endeavored to train us up in the fear of the Lord, and I now remember the solemn feelings I had while sitting in silence with her, after reading the Scriptures. I believe that her prayers on our behalf were not in vain in the Lord.'

"After her mother's decease, she was exposed to many dangers; the world began to spread its fascinations before her; her attractive qualities, both

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of person and mind, which rapidly unfolded themselves as she grew up, rendered her the object of much flattering attention. She was exceedingly fond of music, and used to sing herself, and even to indulge in dancing. The period of her youth, too, was one of great political excitement, especially in Norwich and its neighborhood; and many persons with whom she associated were at once eminent for talent, and grievously destitute of a sound Christian belief. Under these affecting circumstances, she became sceptical in her opinions; and acknowledged in her private journal (an interesting diary kept from her youth up), that she continued in this state of mind from her fourteenth to her seventeenth year. Under the date of 1796, when just sixteen years old, she observes, 'I am at present like a ship put to sea without a pilot; I feel my heart and mind so overburdened; I want some one to lean upon.' Some time afterwards,—'I see everything darkly; I can comprehend nothing; all seems to me to be folly; I doubt upon everything.'

"Her heart, even then, flowed with benevolence towards the distressed; and, while she took delight in contemplating the beauties of nature, she was not altogether blind to the evidence they afford that there is, indeed, a power which creates, animates, controls, and governs, all. She thus closes a comment, made some years afterward, upon this time:—'In mercy I believe I was visited, and the beauty of good shown me, and the dreadful consequence of sin; I was striven with, and knew not by whom.' And

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again, in a note on some memorandums of the first month, 1798, she says,—'Thus far I continued without religious belief; the desolation of my spirit none could tell, but those who have had similar experience: I sought with all my might, in my own strength, to be what I ought to be, but how fruitless my efforts, until I yielded in faith to the power of redeeming love!'

"But the time was now approaching for her deliverance. Under the date of second month 4th, 1798, after having listened to the ministry at meeting of a friend from America, the late William Savery, and conversed with him elsewhere, she writes as follows:—'To-day much has passed of a very interesting nature. I have had a faint light spread over me, owing to having been much with, and heard much excellence from, one who appears to me a true Christian. To-day I have *felt* that there *is* a God.' In a note, written thirty years afterwards, she observes,—'I believe the remarkable hold William Savery had taken of my mind was in the ordering of Infinite Wisdom. The Lord is pleased to carry on his work by various means; and he saw meet, in this instance, to make use of W. S. as the instrument to draw my poor, unsettled, wandering heart to Himself.'

"Soon after this time, and while her mind was not yet decided, she visited London; and, inconsistent as it was in a member of our Society, or a Christian character, she was, as she observes, left at liberty to attend places of public amusement.

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"On her notices of this in her early journal, she thus comments, in 1828: 'Here ended this important visit to London, where I learned much, and had much to digest. I saw and entered various scenes of gaiety, attended many places of amusement, saw many interesting characters in the world, some of considerable eminence in that day. I had the high advantage of attending some most interesting meetings of William Savery's, and at times of enjoying his company in private; with that of other friends. It was like the casting die of my life. Certainly [the exposure] was a great risk. One of the important results [however] was, the conviction that these things are wrong, from seeing and feeling their effects. I wholly gave up, on my own ground, attending all public places of amusement; I saw that they tended to promote evil, led many from the paths of rectitude, and brought them into much sin. I perceived the vanity and folly of what are called *the pleasures of the world*, and that they do not satisfy, but even enervate and injure the heart and mind. I was much confirmed in my judgment of the infinite importance of religion as the only real stay, help, and comfort in this life, and the only means of our having a hope of partaking of a better.' On the 17th of the tenth month of the same year (1798), she writes, 'I have now two things weighing heavily upon my mind, viz., dancing and singing: so simple, so sweet they *seem*; but so surely as I indulge in either, does a dark cloud come over my mind.' After she had resolutely confessed to one of her sisters,

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whose views were different from her own, that she fully believed it was required of her to give up both these amusements, she observes, 'The total change that has taken place in me since I spoke [to my sister] is astonishing: I am come from misery to joy!'

In the course of the next two years, her Christian character became gradually more and more developed; the vanities of the world were forsaken one after another; and notwithstanding the frequent suggestions of a still doubting and reasoning mind, that such things are matters of indifference, she found herself constrained to adopt the appearance of a consistent Friend, and to use the plain language, both with Friends and others; she spent much time in reading the Holy Scriptures; and formed, and herself superintended, a large school for poor children, on her father's premises. 'I never feel so happy,' she observes in her journal, 'as after I have been serving any body in any way, a little alleviating the sorrows of my fellow-creatures.'

"She became deeply sensible of the solemnity of a living silence in Divine worship, and at the same time felt a true relish for Gospel ministry. She thus notices an incident in a visit which she paid at the house of a Friend at Coalbrook Dale, 'Towards the close of our pleasant visit, my heart began to feel itself *silenced before God*, and without looking at others, I felt myself under the shadow of his wing: the rest of the company appeared soon to fall into the same state. After we had been sitting for some time in awful silence [a female ministering

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Friend] spoke beautifully; she touched my heart, and I felt melted, and I bowed before my Creator. [Another] followed, addressing herself partly to me; I only fear she says too much, of what I am to be, —a light to the blind, speech to the dumb, and feet to the lame. Can it be? It seems as if she thought I was to be a minister of Christ! *Can* I ever be one? If I am obedient I believe I shall!'

"This prophetic view was indeed strikingly fulfilled; but although from her first convincement, she entertained an apprehension,—to her a fearful one,—that she should be called to the work of the ministry, it was not till after many more years of Christian experience and preparatory baptism, that her mouth was opened in this service.

"In the eight month, 1800, our dear friend was married to Joseph Fry, of London, and settled in the heart of the metropolis. She became the mother of a young family, over whom she exercised the tenderest maternal care; yet her domestic relations did not prevent her diligent attendance on our religious meetings, or her laboring with constant zeal for the benefit of her fellow men. On the death of her father-in-law, she removed with her husband and family to his paternal residence, Plashet, near East Ham.

"A short time before she appeared in the ministry, we find the following entry in her journal:— 'Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy

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words be few.' This expresses what I have felt, and know from experience. It is when nature is still that we feel the Divine strength. I do not desire that my *imagination* should dwell too much on spiritual things; for the real work of religion is in the *heart;* what I seek is a *heart* fully, singly, and simply dedicated to its Creator, and to be always ready to wait, as a servant ought, for orders, and not in my own ability to come forward. Oh! for a deep, inward, constant, waiting on the Lord.'

"In the tenth month, 1809, she was suddenly summoned to Earlham, in consequence of the approaching death of her beloved father. The following notice of what took place after it, is given in her journal. 'On my entering the room soon after it was over, my soul was bowed within me; not only in love for the deceased, but also in love for the living; and in humble thankfulness; so that I could not help uttering my thanksgiving and praise. The power given to me was wonderful to myself, and the cross none; I have desired since to leave the event; but it was such a time as I never before passed through; all love, all joy, all peace!' This, it appears, was her first offering in the ministry. In describing the funeral, she speaks of a second sacrifice of the same character. 'I remained *still* by the grave-side, until a movement was made for our retiring; when, finding that it might not be omitted, I fell on my knees with the words which had long impressed me: "*Great and marvellous are thy works, Lord God Almighty; just and true are thy*

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ways, thou King of saints. Be pleased to receive our thanksgiving." And then, not feeling the power continue, I arose directly; and a quiet, calm, and invigorated state, mental and bodily, was my portion afterwards.'

"Early in the following year she says, 'I know that my desire to serve *Him* in this awful undertaking, whom my soul, I believe I may truly say, loves and delights to please.' A few weeks afterwards, 'I think I may truly say, that with increase of experience, I find increased cause for faith in that small inward voice which is no cunningly-devised fable, but *truth;* which ought to be followed, even if it lead to suffering and death.' She closes another entry thus, 'O Lord! I pray thee, carry on thy own work in me to thy own praise: keep me for thy mercy's sake! Let me never go astray from the ways of thy commandments! Permit nothing to separate me from thy love in Christ Jesus, but yet more increase my knowledge of thee, the only true God, and Jesus Christ whom thou hast sent; and enable thy poor child, in word and deed, to prove herself the humble, lowly, devoted, and loving follower of her dear Lord and Master!'

"This expressive prayer is an evidence of the state of mind in which she engaged in her Master's service, and diligently exercised the gift which she had received at his hands. Her ministry was sound in doctrine, practical, and touching; freely conveying the glad tidings of salvation, comforting the mourners, affecting by warning the careless and

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indifferent, and richly flowing forth in tender love, which sought to gather all into the fold of the Redeemer. Her endearing addresses to the young, found remarkable access to their hearts; and her vocal prayers, both in public worship and in the domestic circle, were fervent and deeply impressive. 'I can scarcely forbear expressing,' she remarks in her journal, 'how marvellous is the power which appears to help and overshadow me in the ministry; it is at times like a living, fresh spring, rising up and overflowing its banks, so as to remove all obstacles.'

"She travelled on numerous occasions as a minister, with minutes or certificates, chiefly from our own Monthly Meeting, to which she was recommended from that of Grace-church-street, in the 11th month, 1813. Generally in company with her beloved sister-in-law, Elizabeth Fry, she visited most of the meetings of Friends in England and Wales, and was repeatedly engaged in extensive journeys in Scotland and Ireland; she also twice visited the Channel Islands.

"We would particularly observe, that while she felt living unity with the true disciples of Christ, under whatsoever name, she lived and died in faithful attachment to those Christian testimonies and spiritual views, of the truth of which she had been so thoroughly convinced in early life. It was as a *consistent Friend* that she trod that path of usefulness which, had she not been such, would have been in various ways circumscribed.

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"During the years 1838 and 1839 she twice spent a considerable time in Paris, with certificate, where she found an open door for usefulness in various ways, and, in large companies drawn together by objects of general benevolence, was frequently led into religious service. Similar engagements afterwards awaited her at Lyons, Toulouse, Nismes, and various other towns in France and Switzerland: she had some public meetings; and at Congenies and the neighborhood she visited the families of Friends. She was accompanied on these journeys by her husband, and their friend, Josiah Forster.

"In the spring of 1840, in company with her brother, Samuel Gurney, and our late beloved friend, William Allen, she visited Belgium, Holland, Prussia, and some other parts of Germany. In this journey they had many large religious opportunities of the character of those she before had in France; they held many public meetings in different parts, visited Friends at Pyrmont and Minden, and sat with most of them in their families, and were much occupied in visiting prisons and schools, and in other objects of philanthropy, as well as in distributing books illustrative of our principles; and she had to acknowledge, on her return, that the Lord had remarkably made a way in the minds of the high and the low, among whom their lot had been cast, for their labors of love.

"In 1842, with her brother Joseph J. Gurney, she visited Holland and Germany again, and also

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Denmark, where, as well as in Hanover and Prussia, they again received much kindness from persons in high station, and their engagements were, in a great degree, similar to those in the former journey; they afterwards passed into Silesia, feeling it their duty to lay before the King of Prussia several objects of practical importance to the welfare of his people. Our dear friend was, at this time, in feeble health, yet she was surprisingly strengthened for every call of benevolence and duty.

"In the spring of 1843, she once more visited Paris, in company with her friend Josiah Forster, and her brother, Joseph J. Gurney, and his wife. In this, her last journey with certificate, she manifested a remarkable degree of brightness in her religious service; acknowledging, when she gave it up on her return home, that she had been enabled in great measure, to accomplish that to which she believed herself to be called, and that, in the retrospect of her numerous and weighty engagements, her portion was peace.

"While we thus record the public religious labors of our dear devoted sister; the remembrance is precious to us of the sweet influence of her spirit in our own Monthly Meeting: always promoting love, peace, and union, and feelingly sympathizing in the joys and sorrows of those of all conditions around her. Her low estimate of herself in the midst of her prominent engagements, and her resignation und hopeful trust under reverse of circumstances and trials of many kinds, which her suscep-

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tible mind had to undergo, were alike exemplary and instructive.

"Soon after her return from Paris, and during the whole of the following autumn, it became evident that her always delicate constitution was giving way; and a distressing affection of the nerves, and other maladies, brought her into great weakness and lingering suffering, so that, towards the close of that year, it was apprehended that her end was approaching. Early in the spring of last year (1845) she was enabled to pay a visit she had long wished, to her family and friends in Norfolk; and even in the 5th month to attend, greatly to her own comfort and that of her friends, two sittings of the Women's Yearly Meeting. She was there engaged to enforce the necessity of abiding in Christ, the true vine, in order to the bringing forth fruit to his praise; warmly encouraged those to faithfulness who were desiring to love, serve, and obey Him, and expressed her apprehension that she should never again be permitted to meet her friends in that place; ending with solemn prayer.

"During the latter part of last summer she accompanied her husband and daughter to Ramsgate, where she passed many weeks in a state of great weakness, and yet of quiet enjoyment in the company of some members of her family. On several successive first-days, in the little meeting at Draper's, which, notwithstanding considerable difficulty from increasing infirmity, she made a point of attending, she earnestly dwelt on the necessity of preparation

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for the heavenly state; and at the last, in particular, she appeared much impressed with the apprehension that some one present was near to the final, solemn change. 'Are we all now ready,' said she, 'if the Master should this day call us? Is the work completely finished? Have we anything left to do?' Solemnly reiterating the question, 'Are we ready?' The same week, in her last letter to her brother, she wrote, 'To Him who seeth in secret I commit my body, soul, and spirit. He only knows the depth of my love, and the earnestness of my prayers for you all. I have a humble trust that He will be my help, even to the end; and when the end comes, through the feelings of the love of Christ and the abundance of his merits, I shall join those who, after having passed through great tribulation, are for ever at rest in Jesus; for they have washed their robes and made them white in the blood of the Lamb!'

"On the following seventh day, the 11th of the 10th month, she was seized with pressure on the brain, under which she gradually sank into a state of insensibility. Rousing up at one time she said to a faithful attendant, 'It is a strift, but I am safe.' And again, an hour or two afterwards, 'Oh! my dear Lord, help and keep thy servant.' After this she spoke no more, but remained apparently unconscious till early on the morning of the 13th, when she breathed her last! 'Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them.'" Rev. xiv. 13.

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II. Testimony of the Public to Mrs. Fry.

Mrs. Fry's memory was sacredly endeared to the Christian Philanthropists of Britain. They could not allow it, therefore, to perish after her lamented decease. Many feel bound to perpetuate it in honor before the whole nation, to whom she had been so great a benefactress. But how this could be most effectually and usefully accomplished remained to be considered. The character of Howard is acknowledged and honored by the noble statue of him, exhibited in St. Paul's Cathedral, London; and many wished that one of Mrs. Fry should be placed in Westminster Abbey. Public utility, however, was rather to be sought, perpetuating her active benevolence in some monument of mercy, as an Asylum for distressed females. Hence it was determined on providing the means of carrying forward the compassionate purposes of that lover of her sex, by establishing

"The Elizabeth Fry Refuge,"

"for affording temporary food and shelter for destitute females, on their discharge from Metropolitan Gaols."

With a view to carry into effect this benevolent design, a numerous and respectable Public Meeting was held, on Wednesday, June 17th, 1846, in the Egyptian Hall, at the Mansion House, the Right Honorable the Lord Mayor in the chair.

Charles Pearson, Esq., explained the objects of

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the Meeting, and of the proposed memorial to Mrs. Fry.—

"To advance destitute females, the most defenceless of the unhappy inmates of a gaol, one step further in the road of reform, the Ladies, who were Mrs. Fry's associates in all her benevolent works, are ready to take upon themselves the responsibility of associating to conduct the Institution upon the principles which Mrs. Fry herself suggested. The public at large are invited to contribute to the fund requisite to procure a suitable building, and, by a partial endowment, to give the Institution a permanent character. About £15,000 are requisite to accomplish these objects. It is calculated that, with this sum, and a moderate annual subscription at command, six hundred or seven hundred females, on their discharge from gaol, may receive food and shelter for a few days, or weeks, until, by the advice and assistance of the Ladies' Committee, seconded by the efforts of a judicious Matron, a great portion of them, it is hoped, may be restored to their friends, or placed in some honest pursuit; or, failing these resources, may be passed to their parishes, and so escape the temptations that cold and hunger hold out to destitute creatures, to commit crimes, which too often render them again the inmates of a gaol.

"The sum of £4,000 had already been privately collected; and, out of property funded for analogous purposes, they would calculate upon an addition of £300 per annum."

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Lord Ashley then rose, and proposed the first Resolution. He said that "had he not been invited to take a part in the proceedings, he should have hesitated in doing so, thinking that others better acquainted with Mrs. Fry's labors of love would have come forward, and borne their testimony to what she had done for mankind. Having, however, been requested to move the first Resolution, by the Committee, he readily came forward to give to the objects of the Meeting his imperfect support. The Meeting was called upon to consider in what way they should best show honor to the character of so excellent a person as Mrs. Fry; and how to perpetuate their gratitude, by establishing to future generations the sympathy which they entertain for her righteous endeavors. What they proposed to do was in perfect harmony with her life, her character, her feelings, if she was alive at that moment to give an opinion with regard to it. Such a memorial was far better than the erection of statues or monuments, or of monumental brasses, with or without inscriptions, which, if false, were scandalous, and true, were not believed. They proposed the formation of an establishment for the reception of those prisoners, who, when dismissed from prison in the early days of criminality, were anxious to begin a new life, but were driven back into vice by a hard world and a still harder necessity. It was said, that 'the evil which men did lived after them, and that the good was often interred with their bones.' But in the present case he believed it

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would not be found so. He would refer to Mrs. Fry's singular simplicity of heart,—her unaffected dignity, which gave effect to the words of love, which seemed to overrule every distinction, and to regard all mankind in only one point of view, and that the most elevated in which the soul was able to contemplate its fellow-creatures. He remembered—and he would do so as long as he lived—an interview with that lady, not long before her death. She expressed a wish to see him, and he was delighted to attend at her couch of sickness. He was struck by her simplicity of heart, her force of experience, and her weight of faith. He felt that she was an honor to the stock from which she sprang, to the Society of Friends in which she lived, to the kingdom in which she was born, and to the great community of all Christian people."

The Bishop of Norwich, proposing the next Resolution, said, "that the grey bonnets present before him would, he was sure, not think the less of the late lamented Mrs. Fry, that the mantle of the Howards, tinged by the spirit of benevolence, added dignity to the Quaker garments. She was the friend of the poor and needy, when no other means of succor remained. It was not to be said, that one in his position was departing from decorum and orthodoxy, in thus praising the memory of one who was not of his body. He knew the value of unity; and unity, above all things, was what Christian men should pray for. But in this world, it was too tender a plant to elude the storms of controversy. He re-

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joiced that there was a church far beyond, and superior to ours, which contained in its circle all that was great and splendid in Gospel morality. In Westminster Abbey, there were monuments showing the highest proofs of genius and architectural art: but he would not wish to see Mrs. Fry there, surrounded by the emblems of heathen mythology, which disgraced, and did not illustrate, their subjects. He was shocked to see there, the other day, Neptune, and Minerva, and Fame blowing her trumpet, in a Christian Church. He disapproved, in such places, either the living statue, or a plain inscription, or mausoleums, or urns. They should aspire to animate the dry bones, to erect a monument that might last for ever; to build a structure where those who had mispent their days might pass their future in looking toward the vail which was uplifted before them. He had spoken of Mrs. Fry as out of the fulness of the heart the mouth speaketh."

His Excellency, the Chevalier Bunsen, Minister of the King of Prussia, moved the next Resolution, in an able and effective speech, in which he passed a high eulogy upon the labors of Mrs. Fry in Germany, and reviewed the practical results of her efforts, both at home and abroad, for the reformation of prison discipline. His Excellency expressed his apprehension of the religious spirit on which Mrs. Fry's philanthropic services were based, and declared his conviction that the path which she had marked out could not be successfully pursued, unless

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followed up in the comprehensive spirit of Christianity with which she dedicated herself to it.

RESOLUTIONS PASSED AT THE PUBLIC MEETING.

Moved by LORD ASHLEY, *seconded* by MR. SERJEANT ADAMS, and unanimously resolved,—

"I. That this Meeting remember, with the liveliest sentiments of affectionate regard, the zealous and unwearied labors of the late MRS. ELIZABETH FRY, for upwards of thirty years, in promoting the religious and moral reformation of Prisoners, and in improving the discipline of Gaols; objects which are now happily exciting the greatest interest among philanthropists, both at home and abroad."

Moved by the BISHOP OF NORWICH, *seconded* by SIR THOMAS DYKE ACLAND, BART., and unanimously resolved,—

"II. That this Meeting, in common with MRS. FRY and her fellow-laborers, the visitors of Prisons, have long had to deplore the want of places of refuge, where penitent Prisoners, on their discharge, may be sheltered from the temptations to the recommission of crime, by which—in the shape of cold, hunger, and evil associations—they are too often successfully assailed."

Moved by CHEVALIER BUNSEN, *seconded* by the HON. and REV. BAPTIST W. NOEL, and unanimously resolved,—

"III. That a Subscription be raised to found a

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suitable Asylum, to be called the 'ELIZABETH FRY REFUGE,' for the temporary reception of repentant females on their release from the Metropolitan Gaols; thus perpetuating the remembrance of this distinguished lady, and making some provision for the most pitiable and helpless of human beings—Females discharged from Prison, and thrown upon the world without a character or friends."

Moved by the HON W. COWPER, M. P., duly *seconded*, and unanimously resolved,—

"IV. That the Committee of Noblemen and Gentlemen who have convened this Meeting, be appointed a Committee of Management, to carry the proposed objects into execution; and that the Committee of the 'British Ladies' Society,' founded by Mrs. Fry, in 1821, for the promoting the reformation of Female Prisoners, be requested to undertake the internal management of the Institution."

Moved by CAPTAIN SIR W. E. PARRY, R. N., *seconded* by SIR E. N. BUXTON, BART., and unanimously resolved,—

"That the cordial thanks of this Meeting be given to the RIGHT HON. THE LORD MAYOR, for his zealous and efficient services in promoting the establishment of the proposed Institution, and for his able conduct in the Chair."

Subscriptions to the amount of £4,669 9*s*. were announced on the circular letter, reporting the Meeting; and among the contributors are the following Royal personages :—

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	£.	s.
Her Most Gracious Majesty - - - -	50	0
His Royal Highness Prince Albert - -	25	0
Her Majesty the Queen Dowager - - -	40	0
Her Majesty the Queen of the French -	25	0
His Majesty the King of Prussia - - -	50	0
Her Royal Highness the Duchess of Orleans	20	0

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APPENDIX

TO THE

MEMOIRS OF MRS. FRY.

Mrs. Fry's admirable character and useful labors will be still more fully illustrated by a few extracts from an interesting work, published in the German language, at Hamburg, in 1842. The Author of it is his Excellency, Chevalier Bunsen, the present Prussian Minister to the Court of Great Britain. A copy of that work has been kindly presented by His Excellency to the Compiler of these Memoirs. The title of the work is—

"Elizabeth Fry to the Christian Women and the Young Women of Germany, by Chevalier C. J. Bunsen, Dr., Ambassador Extraordinary of His Majesty the King of Prussia."

The Chevalier gives a narrative of Mrs. Fry's labors and successes among prisoners; and from this calls upon the ladies of Germany to practically exemplify their Christianity, in following the example of the English philanthropist. This truly Christian nobleman gives also, in this volume, "As an Appendix, An Address of Amelia Sieveking of Hamburg."—This pious German lady appears to

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have devoted herself to the charitable work of visiting patients in hospitals, especially since the prevalence of the cholera, in 1831, in a spirit of love and zeal, similar to that of Mrs. Fry towards prisoners.

His Excellency gives also, in this volume, a German version of "An Address delivered on the 5th of August, 1839, in the Prison of Berne, to the Female Prisoners there." From this "Address," translated, we present our readers with the following paragraphs :—

"For the Son of Man is come to seek and to save that which was lost."—Luke xix. 10.

"Poor unhappy ones! I am constrained to express to you, out of the fulness of my heart, the deep sympathy which I feel for you. You have, as sinners, tasted the bitter fruit of disobedience towards God; you have experienced the boundless misery, the anguish of heart, the intolerable pain, which sin produces. In addition to this, you are now suffering the punishment which human justice has inflicted upon you for your misdoings. Your sad condition excites in me the most tender compassion. But I am still more concerned at the thought of the dreadful prospect, which lies before you, should you continue to pursue the same course: for then I see nothing but contempt and execration from your fellowmen in this world, and hereafter the righteous judgment of God and your eternal perdition. If I look, therefore, that way, there is no hope for you; but if I look another way their is still hope for you,—a firm undoubting hope, the only true and undeceiving hope of all mankind,—the blessed hope of the children of God, who, delivered from the bonds of sinful selfishness through the grace of God, live in perfect peace and true liberty. Oh, there opens for you a prospect which

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delights my heart; esteem in this life from your fellow-men, and peace in the heart: but after this life everlasting participation in that eternal life, to which God has called all mankind. I feel, although unacquainted with your language, that I have a commission to you, ye poor ones! that I should open out to you this prospect, explain to you this hope, and proclaim to you these good tidings. I have to tell you of something that I do not merely believe, but which I have experienced in the course of a long life. I have known many transgressors, like yourselves, in the same distressing circumstances; I have known them intimately, and accompanied them to the end of their life. I have seen how they, poor prisoners, have come to a knowledge of their fallen condition, and felt the bitterness of their sins; and, as sincere penitents, have turned to saving grace and everlasting compassion; and having been graciously received, how they became partakers of the Spirit of consolation and peace, which the world cannot bestow, yet which all mankind seem to be in search of. I have seen them steadily pursue their Christian course in and out of prison. I have witnessed their death-beds, proving that to them death had lost its sting and the grave its victory. Let me tell you in few words, what I used to say to them: let me impress on your heart, what has been the means of saving them, that which alone can save you, which will certainly save you.

"The *first* thing which I have to tell you concerns your hope: this hope rests solely on the everlasting fulness of the free grace of God to save mankind. In order to experience this grace, there is but one name given among men whereby they may be saved,—our Lord Jesus Christ. For he is the boundless compassion and love of God itself. 'We have,' says the Apostle, 'not a High Priest, who cannot be touched with the feeling of our infirmities; but was in all points tempted as we are, yet without sin.' He came down

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from heaven to save sinners, and lived amongst them. Do you remember the consoling words which are found in the fifteenth chapter of the Gospel by Luke? Do you remember the parable of the 'Prodigal Son,' who in his greatest distress, smote upon his breast, and returned, and who came to his father, saying, 'Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son;' and how the father received him graciously, not remembering again his misdoings, but treated him as his dear child? That has been written for all sinners: but for whom in a particular manner? For you; you poor lost children! for you, who, without father or mother, have been especially directed to your heavenly father. And will you not, with the Prodigal Son, go to him? Consider what is further written there: 'There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons, which need no repentance.' Yes, that 'there is joy among the angels over *one* sinner that repenteth.' This you have all heard often, and even within these walls: but have you ever reflected, how even you are the subjects of this compassionate love of God? Do you not perceive that His love has spared you up to the present moment, and has preserved you from being cut off in the midst of your wickedness, and has given you place for repentance, and an opportunity to turn unto him? Yes; He is the Father, the LORD, 'who willeth not the death of a sinner, but rather that he may turn from his wickedness and live.' You thought, perhaps, that the Lord had brought you hither in his anger, that you might be punished. O! no: it is rather his love, which brought you into this house of correction, in order that the time which you may have to spend here may be a blessing to you, and lead you to ponder your ways and turn unto Him. He invites you today through me, to accept the free grace of God, and to become partakers of forgiveness, peace, and salvation. Who-

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ever is of a contrite spirit, and hungering after righteousness, let him come to this compassionate Saviour of Sinners, to Him who does not reject the most despised among men, if he turn unto Him in repentance and faith. Yes! what does the Gospel proclaim Him to be, who calls himself 'The Good Shepherd?' 'The Good Shepherd' left the ninety and nine sheep to go after the only one that was lost; and 'when he had found it, he laid it upon his shoulders, and brought it home, rejoicing over the sheep that was lost and is found.' Behold, this is said of you, and to you; for He is as much as ever the same willing Saviour, and *His* word shows you the only way of salvation.

"In this I have brought before you the *second* part to which I wished to direct your attention, namely, the way to assure yourselves of this hope. It is the way of sincere repentance, faith, and grateful love. That is the way, which those have trod, of whom mention has been made, who found their Saviour in the prison, and found their liberty in bonds. Would you like to know, what they have all experienced, and often told me? For we are children of the same parent; and you may experience the same, if you will but yield your hearts to God. Listen what experience has taught me: they all were made sensible that there is no real bondage, but in sin; and no real misery but that which consists in Satan's service. They were all made to taste the bitter fruits of their sin, and to suffer the hard yoke of wickedness. Filled with horror at everlasting perdition, which they felt they had deserved, they cried out with a broken and a contrite heart to Him, who could save them from their sins,—'Lord, be merciful to me a sinner.' They had to learn to hate their sins more than they had formerly their punishment: yes, to be truly thankful for such correction, and even to kiss the rod, with which their Heavenly Father chastened them. Most intensely do I desire that you may follow such blessed

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examples of sincere contrition. The Gospels furnish us with still more striking instances of that deliverance, which I proclaim to you in the name of Jesus. Think of Mary Magdalene, that notorious sinner, whose contrite and believing spirit may animate your hearts! Call to mind how she, penetrated with a deep sense of her vileness, with humble and grateful love fell down at Jesus' feet, kissing them and bathing them with her tears,—and how the Lord most graciously forgave her all her sins, receiving her to favor, and calling her blessed. In order that you may receive similiar deliverance, think of the words of the prophet, who saith, 'Seek ye the Lord while he may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him: and to our God, for he will abundantly pardon.' Throw yourselves at the feet of the Saviour, like Mary Magdalene, only appealing to his atoning blood, and entreating his forgiveness, purification, and a new heart to enable you to keep his commandments. Turn to the Lord with earnest prayer, for He delights to manifest Himself to such poor lost ones, and who has stretched out his arms towards you, causing you to be brought into this house, granting you time for reflection, that you might turn unto Him. Let then gratitude lead you to repentance; show your love to Christ by endeavoring conscientiously to fulfil your duties in your present situation. The regulations to which you are here subjected prevent you from the grosser transgressions of the law of God. Try to do what is required of you faithfully to the Lord. Yet that is not all, for it is quite possible that you might observe all the rules of this place, and yet be guilty of many heart sins; if you cherish an evil heart of unbelief. Strive, by humble and persevering prayer, for grace to obtain that power, which alone will enable you to walk as those who know that 'they have not been redeem-

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ed with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot.'

"Yes, I do indulge the pleasing hope, that even amongst you some are found who seek this way of peace, and call upon the name of Him, whose is the only name given under heaven, whereby we may be saved. O let this day be that blissful season. Begin, ye aged, who have found a life of painful experience, and know that such courses lead to destruction. And ye young ones, do not stay behind: you who have been favored with an earlier admonition to escape the righteous judgment of God, and have been directed to his free and boundless grace. Take hold of it with strong faith, and humble penitence; for else there lies before you a dreary life of ignominy and misery. O what a blissful day would that be on which you all, old and young, for ever should quit the path of perdition, and be made the children of God, receiving the witness of his Spirit within you!

"Take courage, ye poor ones! Receive the precious invitations of the Lord, which are addressed to you; believe the promises of a faithful God, who can and will deliver you from ruin. Go to Him, ye lost children! to Him who has come to-day into this house, and who desires to bless you. Be found of Him, the good Shepherd, who left the glory of heaven to seek and save them that are lost. Then there will be joy over you, poor prisoners; joy in heaven before the angels of God, and with us who have no other hope of deliverance from the wrath to come, but in His wounds; we shall together with them rejoice over the grace, which has been granted unto you. There are not wanting souls who sympathised with you, and like myself earnestly desire your deliverance, who desire to help you, and who will with me rejoice over your conversion with heartfelt gratitude. But as we do not possess so much love as angels, our love must

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be inferior to theirs! and what must the love of Christ be, who is love itself, towards every repentant sinner! In conclusion I bid you all a sincere farewell. I implore the Lord, that you and we may be sprinkled with the blood of Christ, that spotless and unblemished lamb of God, and may be sealed with the Holy Ghost to eternal life. May you be born again and sanctified through and through by the Holy Ghost, and become more and more subject to the will of God! May you hereafter, through the abounding and free grace of God, enter into that city 'whose walls are salvation, and whose gates are praise!' What a delightful prospect for poor sinners as we all are, through the love of God, the grace of Christ, and the blessed power of the Holy Ghost, to be permitted to meet again, and to unite in the song of praise with all the ransomed host, 'out of every kindred, and tongue, and people, and nation,' which say, 'Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing; for thou hast made us unto our God, kings and priests.' 'Blessing, and honor, and glory, and power, be unto Thee, for ever and ever. Amen.'"

THE END.

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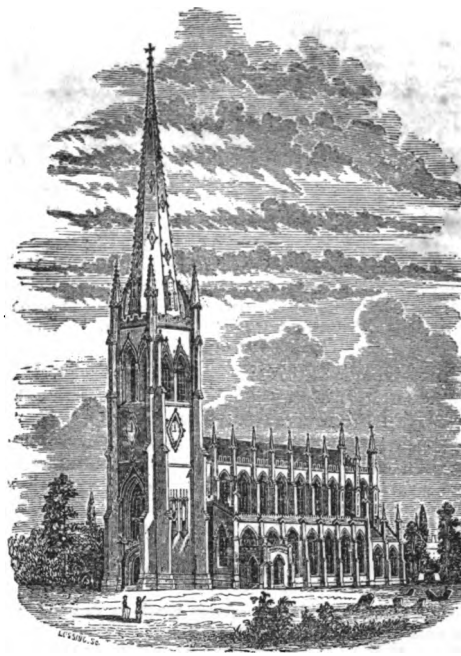

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